The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 3.—WHOLE NUMBER 1148.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MARCH 19, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week day in this city and Brooklyn as follows:

In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church..........7 " 5 "
Church of the Annunciation..........9 " 4 "
Church of the Holy Communion..........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Emmanuel Church..........8½ A. M.
Church of the Nativity..........9 "
Church of the Transfiguration..........¼ to 9 " and 6 P. M.
St. Luke's Church, Brooklyn..........8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights..........9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 Good Friday. [Proper Psalms instead of the Psalms for the Day.]
The Annunciation of the Blessed Virgin Mary.
26 Easter Even.
27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

APRIL.

3 First Sunday after Easter.
10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

CHRISTIAN TRUST.

BY GERHARDT.

Give to the winds thy fears;
Hope and be undismayed;
God hears thy sighs and counts thy tears;
God shall lift up thy head.
Through waves, through clouds and storms,
He gently clears thy way;
Wait thou His time; so shall the night
Soon end in joyous day.

He everywhere hath way,
And all things serve His might;
His every act pure blessing is,
His paths unsullied light.
When He makes bare His arm,
What shall His work withstand?
When He His people's cause defends,
Who, who shall stay His hand?

Leave to His sovereign sway
To choose and to command;
With wonder filled, thou then shalt own
How wise, how strong, His hand.
Thou comprehend'st Him not;
Yet earth and heaven tell,
God sits as sovereign on the throne—
He ruleth all things well.

Thou seest our weakness, Lord!
Our hearts are known to Thee;
Oh, lift Thou up the sinking head,
Confirm the feeble knee!
Let us, in life and death,
Boldly Thy truth declare,
And publish with our latest breath
Thy love and guardian care.

* * *

A Letter of Jeremy Taylor's.—The following letter, dated May 15, 1657, was written to John Evelyn, and has been lately published in Mr. Bray's edition of Evelyn's Diary and Correspondence. Perhaps nothing could better illustrate the indescribable felicity which this "Shakespeare of divines" and most eloquent of English prose-writers had in rounding out compliments as smooth, subtle, and insinuating as quicksilver, and almost as heavy, moreover, with thought; though the weight of this is kept from being felt by the briskness of fancy playing in and around it.

Honored and dear Sir: A stranger came two nights since from you with a letter and a token: full of humanity and sweetness, that was; and this, of charity. I know it is more blessed to give than to receive: and yet, as I no ways repine at that Providence that forces me to receive, so neither can I envy that felicity of yours, not only that you can, but that you do give; and as I rejoice in that mercy which daily makes decrees in heaven for my support and comfort, so I do most thankfully adore the goodness of God to you, whom He consigns to greater glories by the ministries of these graces. But, sir, what am I, or what can I do, or what have I done, that you can think I have or can oblige you? Sir, you are too kind to me, and oblige me not only beyond my merit, but beyond my modesty. I only can love you, and honor you, and pray for you; and in all this I cannot say but that I am behindhand with you, for I have found so great effluxes of all your worthiness and charities, that I am a debtor for your prayers, for the comfort of your letters, for the charity of your hand, and the affections of your heart. Sir, though you are beyond the reach of my returns, and my services are very short of touching you; yet if it were possible for me to receive any commands, the obeying of which might signify my great regards for you, I could with some more confidence converse with a person so obliging; but I am obliged and ashamed, and unable to say so much as I should do to represent myself to be, honored and dear sir, your most affectionate and most obliged friend and servant,

Jer. Taylor.

* * *

Thus mighty rivers quietly do glide,
And do not by their rage their powers profess,
But by their mighty workngs; when in pride
Small torrents roar more loud, and work much less.
Peace greatness best becomes: calm power doth guide
With a far more imperious stateliness,
Than all the swords of violence can do,
And easier gains those ends she tends unto.

Daniel.

* * *

The Danger of Appealing to an Inward Law.—Seldom indeed do men claim directly the right to do just what and as they have a mind to; though Dr. South tells of a man "who said he had indeed read the Scriptures, and attended on the ordinances for a long time, but never could gain any true comfort, or quiet of mind, till he brought himself to this persuasion, that whatsoever he had a mind to do, was the will of God he should do." But ordinarily, when men are fully bent on having their own way, they try to persuade others, and probably do persuade themselves, that they have in their reason and conscience *a higher law* than any that claims to circumscribe their action. Thence grows up a system of moral teaching which fairly sets individual opinion above all public legislation. For this principle manifestly supposes that men are always to judge for themselves what that higher law is, and also whether that which they propound as law be really the voice of reason or of will, of conscience or of passion. Of course, on this scheme, men are to be bound by no enactments but those of their own minds; and, as this is a region of perpetual discovery, even their own enactings must still give way as soon and as fast as they shall find out something higher to enact.

Now, it is very considerable, that even though this appeal to an inward law be made for a good purpose, to accomplish a desirable end, nevertheless the way itself is bad—so bad indeed, that what cannot be done otherwise had better never be done at all. For it is at war not merely with this or that institution, but with the institutional principle itself, and strikes at the organic and constitutive law of society. For all society and social institutions proceed upon compacts: men cannot live together, except they first agree and settle upon some terms. And we hope it will not be questioned that the strongest law of our being is, that men must live together; a law written so deeply in our nature, that it everywhere executes itself, and gives executive force to all other laws. And perhaps it is only under the operation of this law of laws that men can grow to be rational and moral beings, and thus have an individual reason and conscience to appeal to. The question then is, whether the mind, in coming at such results, by such a way, give evidence of working upon matter or upon itself: is it brought there by the real exigencies of things, or only by the ideal exigencies of logic? So that men's hammering thus on the anvil of eternal truth and right, proves them so far strangers to the proportions of nature; that their conversation has been less with things than with their own thoughts.

What we would propose then in such cases is, that men be called upon to put their notions at work, to yoke them up into practical operation, and thence derive a test of their validity. If what they know be knowledge indeed, let them translate it into power, and not merely make a noise with it: their alleged truth of thinking, let them project it into act, and work it through into truth of being, and not go about cudgeling people's ears with it. And as to the manner, we would suggest, for instance, that they undertake to borrow money with the understanding that they will pay it, provided it be right to do so, themselves being judges; or else, when the time of payment comes, they excuse themselves off on the ground that such provision was implied in the bargain. Or perhaps, it were still better to require that they lend money on these conditions, or allow them after they have lent it; and thus see how smoothly such logical pumpings from their inward wells of eternal truth will carry on the ordinary commerce of society. Moreover, let them proceed to knit domestic ties, to become husbands and fathers, on the same conditions: let a man propose, for instance, to bind the sacred knot of love after that fashion; to meet his beloved at the altar, and there swear to "love her, comfort her, honor and keep her, in sickness and in health," until, peradventure, growing wiser, he find that by the laws of eternal justice and right, she is not the woman he wants to live with. And when this doctrine of an inward law, that is to override all formal compacts and pledges, shall have taken root in the soil of nature, and borne the fruits of virtue and peace,

> —"the fixed delights of house and home,
> Friendships that will not break, and love that cannot roam"—

and thus won the assent of things; then will be time enough to think of giving it our assent. We thus instance in small things, because we can scarce afford to stake the well-being of society at large on the issue of so doubtful an experiment. Is not this that we propose a reasonable ordeal of so grave a position? In some such way perhaps men may be brought to comprehend, or at least apprehend, how this world is not a mere shop or lecture-room, for the drawing up and putting through of certain logical diagrams touching freedom and human rights, but a place for men to live in, and to live together in, and therefore to allow the terms upon which that common life must proceed.—*Church Review.*

SYMPATHIES OF THE CONTINENT.

A late number of the London *Evening Journal* has a lengthy and highly complimentary notice of a work recently translated from the German of Hirscher, and edited with Notes and an Introduction by the Rev. A. C. Coxe of Hartford. The book, it seems, was published at Oxford by J. H. Parker during the past year. Whether it has been republished in this country, is more than we can tell: if it have not been, we should certainly hope it might be soon. From the notice in the *Journal* we cut the following paragraphs, believing that our readers will be much interested in them both for the matter they contain, and as a tribute to our gifted and distinguished countryman. The book is evidently much esteemed in England, and seems to be having no small influence in the questions now in agitation there, touching certain changes in the condition of the Church. If any wish to pursue the subject further, they will find an article, good as far as it goes, in the last number of the *Church Review*, setting forth the scope and character of the book in question. What with the notices in the *Journal* and the *Review*, we can but hope our readers will become so far interested in the matter as to procure the book itself, as we intend to do at our earlist opportunity: for as yet we have never seen it. From what hath come to our knowledge, we cannot doubt that the work is a most valuable instance and exponent how much the Roman Catholic part of Christendom is now yielding, that goes to approve the wisdom and justice of the Reformation as worked through and established in England three centuries ago. And indeed such confirmations seem especially fitting at this time, when, it must be owned, there are in the Reformed Church but too many who, rather than bear the ills they have, do fly to others that they know not of; and who, that they may thus fly with a good conscience, set about a systematic course and discipline of self-sophistication and bewilderment, and in effect seek to establish their spiritual life and growth upon a sort of *Instauratio Magna* of falsehood and tergiversation.

The prefatory essay of Mr. Coxe furnishes, as we have said, the most valuable practical commentary upon Hirscher's theoretic arguments in the insight which it gives into the actual working of the system in the Church of the United States, even under the disadvantage we have above referred to, and of which we are glad to find Mr. Coxe speaking in the following terms:

> There is a growing feeling in all parts of the Church, that this matter should be remedied by proper canons, and there is little doubt that it will be so in time. We are far from feeling that our system is a perfect one: all that can be claimed is that, under an imperfect system, the Synod has been found to work well.

The two extracts which we proceed to give, forcibly corroborate the moral impossibility of a Church, which exists under the condition of that of America, retaining hold of and really governing her flock, except with the help of a generous confidence in their co-operation:

> In general, both orders are found to vote alike. When it is otherwise, it is clear that the proposed measure is, for some reason or other, one on which action would be *ineffectual*, at all events. As Hirscher testifies, even of the Roman communion, it is impossible to carry a thing into effect, unless the Laity concur with the Clergy in *willing* it. What is the advantage when the Clergy enact and the Laity despise the enactment, and so render it a dead letter? There is this great difference—that they had better by far have a constitutional negative in the Synod, than a privilege of rebellion out of it. The fact is, however, that the Laity generally act in harmony with their pastors, and then their co-operation ensures the efficiency of the act. The Clergy cannot be forced, however—neither can they. The power of the Clergy resides in their pastoral influence and office. If this be used aright, their people seldom fail to support them. When the Laity are mistaken, it is probably because their pastors have failed to teach them better. Sometimes, as in the case of elections, the orders disagree without any intention to do so, and with entire good feeling. In closely contested elections, where a few votes decide the matter either way, it becomes very difficult to effect a concurrence; but then, this is a genuine expression of a *fact*—the fact that no candidate is so far the deliberate choice of the whole Church that his election is very desirable on grounds of harmony.

The argument that the Laity must in reality override the Bishops disappears, if the thing is regarded from an unpedantic point of view:

> The General Convention, in which each Diocese is thus represented by four presbyters and four laymen, consists of two distinct houses. The House of Bishops sit by themselves, apart, and not in public. The House of Clerical and Lay Deputies elect their own president, who must be a clergyman; and here important votes are not only taken by orders, but by Dioceses. Thus each Diocese has *one* clerical and *one* lay vote; and there must be a majority of such votes in both orders to constitute a vote of the house. Then the House of Bishops must also concur, or the measure is lost; but, on the other hand, a vote of the House of Bishops (except in reserve cases) may be made ineffectual, if the lower house should refuse to concur. It may at first appear an evil thing that this check on the Bishops should exists. But does it not exist in the nature of things? Can Bishops, even in the Roman communion, do anything by mere *mandements*? Hirscher says *they cannot*, and that experience proves that attempts to do so only scatter the flocks. Is it not enough, then, that the Bishops cannot be forced to any measures by the lower house; and that they can *veto* the measures which come from that house? This secures the Church from any positive action which the Bishops do not approve; and if, on the other hand, the lower house can put a check on measures approved by the House of Bishops, is it not plain that such measures would, at all events, utterly fail of effect, even if no such timely caution existed?

That these positions stand the test of practice cannot, without very considerable boldness, be doubted, when we read such assertions as these from such an authority as Mr. Coxe:

> The steady marked progress of events in the American Church, as indicated by the action of the General Convention, and as much, if not more, by the lay vote than by the clerical, is towards the most catholic settlement of all questions. It is most cheering to observe the effects upon the lay mind of entrusting them with responsible offices. They inform themselves, in order to be respectable in such positions, and to some degree study theology. There can be no question that, in proportion as they thus enlighten themselves, they will in most cases act on high and primitive principles. They do so already; and another very gratifying fact is, that laymen the most democratic in politics are, nevertheless, among the most conservative in ecclesiastical matters. The divine right of episcopacy causes no jealousy in America, exercised, as it is, on apostolic principles, and after the example of St. Cyprian, in the way of constitutional, and not arbitrary, authority.
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> For thirty years, during which the Bishop of Connecticut has belonged to the House of Bishops, he *has always found the Laity most efficient supporters of every conservative and sound Church measure which has been proposed.* Such is the Bishop's testimony to the writer, with permission to make this use of it. As for diocesan synods, it is well known what enthusiastic support the Laity of New York accorded to Bishop Hobart, at a time when that noble prelate was "a proverb of reproach" with thousands, for his bold and uncompromising Churchmanship. No sound Churchman in America has any objection to *laymen in synods*; they would be sufferers if the Laity should withdraw.

We here take leave of the subject, commending the above extracts, alike from Dr. Hirscher and Mr. Coxe—in no spirit of carping or triumph, but of a sincere desire for truth—to those good but timid Churchmen who have, by their apprehensions rather than their reason, been led to regard a representation of lay communicants as tantamount to a death-blow to true Church principle. We should gladly give longer extracts, and offer more detailed observations upon the tome before us, but time warns us to close. It is a book which cannot fail to live, and to have its influence in that great movement of which the herald—strange to say, but not less truly—was, as Mr. Coxe reminds us, the Ultra-montane champion, Xavier de Maistre, in days when the "Church revival" of the Anglican communion was still a thing unborn, and not yet even dreamed of:

> 'If ever Christians re-unite, as all things make it their interest to do, it would seem that the movement must take its rise in the Church of England. . . . . She is most precious, and may be considered as one of those chemical *intermedes*, which are capable of producing a union between elements dissociable in themselves.' So wrote the Count Maistre, a close observer of the continental Protestants, and of the Russo-Greek Church; but one of the most bigoted Ultra-montanists that ever strove to make the worse appear the better reason in behalf of Rome! Perhaps he said it 'not of himself.' It was written before the present century opened, and what sign of such a *movement* existed then? But now, when we find 'deep calling unto deep', religious movement characterising the whole Church, and all that is unreal and reactionary setting towards one result, it becomes England and English Christians to recognize this noble mission of their Church.

Ministers not Spiritual Proxies, is the title of a Sermon which the Rev. J. H. Fowles, rector of the church of the Epiphany, Philadelphia, has had the benevolence to preach and publish, and with a copy of which some unknown hand has had the benevolence to honor us. The Sermon, it seems, was in the estimation of the hearers so very able and interesting and important, that the reverend and learned and logical Author has been moved to commit it to the press. And we are informed in a prefatory note, that "none will be more rejoiced, than the writer, if it shall serve, as a gracious missive of the Holy Spirit, to introduce a single reader to a personal acquaintance with the Lord"; in which choice morsel of methodistical cant is condensed the whole spirit, texture, and purpose of the performance.

The Rev. Author takes for his text the Scripture—"Now know I that the Lord will do me good, seeing I have a Levite to my priest." And his main argument standeth in showing how this passage fits and applies to a large class of the brethren; which class seems to include as many as hold a different opinion from his own touching the question of ministerial authority. He illustrates their position and predicament by the following ingenious paraphrase: "Now know we that the Lord will do us good, seeing we have an episcopally-ordained clergyman as our minister."

Now, it would be gross presumption in us, no doubt, to undertake to make and uphold an issue with the Rev. Author of the discourse in hand: he is a Presbyter, we are but a Deacon; moreover, what he hath said has been approved by those who heard it; what we *might* say hath been favored with no such verdict of approval: therefore, it clearly behooveth us on all hands not to say it. Nevertheless, we may be allowed to suggest, that the Rev. Author probably differs as much from us in opinion as we differ from him. Which being the case, it may not be unlawful for us to say further, that it would be but treating him and those with him, as he has seen fit to treat us and those with us, if we were to define their position and predicament thus: "Now know we that the Lord will do us good, seeing we care not how our minister was ordained, or whether he was ever ordained at all by any other bishop than his own private spirit and gift." We do not say that this would be a true and honest statement of his ground: we cheerfully acknowledge that it would be no such thing; that it would be a very unhandsome and unchristian mis-statement thereof: but we do say that it would be every whit as fair, as just, as candid, and as liberal a statement of his position as he has been pleased to give of theirs who are of our way of thinking. Moreover, we will venture to remind him and those with him of the Scripture, "We know that we have passed from death unto life, because we love the brethren"; and we will not so far follow his example as to question, that in his view a love of the brethren requires that we endeavor to do them something like justice, by putting a candid and charitable constriction upon their motives and sentiments, and by abstaining from the office of a slanderous accuser.

But we can well afford to take up with his own view of the matter in question; which may be fairly described as predicating the authority of individual ministers on the fact of their having been "spiritually called." Those who hold this view he argues to be in the right, so far as men can be in the right short of a "personal acquaintance with the Lord." And here we might not impertinently ask him, How are we to know that a minister has been spiritually called? Doubtless he would say, By his leading a life answerable, and having gifts and attainments suitable, to such a vocation. But then who is to judge in the matter? Is every man here to be the judge in his own case? Surely, he will say, "No:" for even the sects, as many of them at least, as he would be willing to fraternize with, will tell him, that if a man have received an inward and spiritual call to the Ministry, he can approve himself fit for the same in their judgment who have by public authority jurisdiction in the case. What, then, if we should proceed upon the principle, that whenever God gives an inward and spiritual call to the Ministry, He will also enable and dispose the receiver thereof to approve the same by complying with those laws and regulations which have in all ages been deemed necessary to the peace and order of the Church? or, in other words, that, to authenticate his Divine vocation, a man must show that he cares more for the brotherhood, than for the puny sprouts of his own brain? Here, to be sure, the reverend and learned and logical Author may differ from us in opinion; but then we should suppose he might also allow us to differ from him, without being excluded from the same blessed hope wherein he professes to stand; especially if, so far as men can perceive, we behave ourselves as well as he does, and bring forth fruits as meet for repentance, as any that he has brought forth.

Perhaps we have already pushed this matter further than there was need. Before closing, however, we must observe, that of this singularly learned and logical and liberal discourse the whole scope and substance and upshot are by way of conclusion stated thus, in capitals, italics not being emphatic enough for the Author's purpose: "THE RELIGION OF CHRIST IS A BUSINESS AND INTERCOURSE, DIRECTLY AND WITHOUT INTERVENTION, BETWEEN THE SOUL AND ITS SAVIOUR." Now this tremendous volume of oracular wisdom is neither more nor less than the identical ground of Theodore Parker; it is to all intents and purposes the self-same principle out of which are evolved, and cannot but be evolved, all the consequences for which that "spiritually-called" minister has been so obstreperously assailed. The whole thing may be stated in other words thus: "God and I are enough: I need no Church, no Ministry, no Sacraments, no Bible, no Saviour; all those things that you hold to as means of grace are to me but obstructions of grace: God and I are enough; and the Mediatorial System, through which lie your alleged approaches to God, are an 'intervention' that only keeps me from Him."

We will add, for the special consideration of our Rev. Author, and of such as think with him in this matter, one or two passages from Hooker. But before doing so, we may as well note, that the Sermon lays much stress on the argument that at the coming of the Christian Dispensation, the Divine appointment of the Jewish Priesthood was repealed. Doubtless it was so. But perhaps it will be granted that that appointment was made on some principle and for some reason, as the end of God's working may be said to give law to His work. Does it follow, then, that in repealing a certain appointment were also repealed the principle and the reason why it was originally made? Perhaps that principle and that reas[illegible] are to be sought for in the nature of things and [illegible]e conditions of ecclesiastical order. Now it do[illegible]t well appear but that order is as necessary in [illegible] Christian Church as it was in the Jewish. And if so, then there may be no crime in holding that the self-same end, which was the reason of the old appointment, should also give law to whatever appointment was designed to replace it; prescribing, not indeed the same, but one framed on the same principle and fitted to the same purpose. And who knows but that, after all, the collective judgment and reason of the Church may have been right in holding episcopal ordination to be necessary to the end of ecclesiastical order? And what if one should conscientiously regard the disorder, that is everywhere screaming and howling about us, as experimentally approving the Church's wisdom herein? But it is time to hush our little scrannel-pipe, and let the great organ of Church philosophy discourse.

> If in so great variety of ways as the wit of man is easily able to find out towards any purpose; and in so great liking as all men especially have unto those inventions, whereby some one shall seem to have been more enlightened from above, than many thousands; the Church did give every man license to follow what himself imagineth that "God's Spirit doth reveal" unto him; or what he supposeth that God is likely to have revealed to some special person whose virtues deserve to be esteemed; what other effect could hereupon ensue, but the utter confusion of His Church, under the pretence of being taught, led, and guided by His Spirit? The gifts and graces whereof do so naturally all tend unto common peace, that where such singularity is, they whose hearts it possesseth ought to suspect it the more; inasmuch as, if it did come of God, the same God would also give them the power of confirming it unto others, either with miraculous operation, or with strong and invincible reason; whereas now the error and unsufficiency of their arguments do make against them a strong presumption, that God hath not moved their hearts to think such things as He hath not enabled them to prove.
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> To him which considereth the grievous and scandalous inconveniences, whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; *the manifold confusions, which they fall into, where every man's private spirit and gift, as they term it, is the only Bishop that ordaineth him to this ministry;* to him, I say, which weigheth duly these things, the reasons cannot be obscure, why God doth in public prayer so much respect the solemnity of places where, *the authority and calling of persons by whom*, and the precise appointment even with what words or sentences, His name should be called on amongst His people.

For never headstrong Reformation will
Rest till to th' opposite extreme it run,
And overrun the the mean, distrusted still
As being too near of kin to that men shun:
For good and bad and all must be one ill,
When once there is another truth begun.

So hard it is an even hand to bear,
In tempering with such maladies as these,
Lest that our forward passions launch too near,
And make the cure prove worse than the disease:
For with the worst we will not spare the best,
Because it grows with that which doth displease.

And faults are easier look'd in than redress'd:
Men running with such eager violence
At the first view of errors fresh in quest,
That they, to rid an inconvenience,
Stick not to raise a mischief in the stead
Which, after, mocks their weak improvidence.

And therefore do not make your own sides bleed,
To pick at others: you that would amend
By pulling down, and think you can proceed
By going back unto the farther end,
Let stand that little covert left behind,
Whereon your succors and respects depend.

Daniel.

NEW PUBLICATIONS.

The Complete Works of Samuel Taylor Coleridge. Edited by Professor Shedd. Harper & Brothers.

We are exceedingly rejoiced to see the works of Coleridge in so beautiful and convenient a form as the present edition promises to be. They are to be finished in seven volumes, small octavo size. The first three volumes are before us; the first contains "*Aids to Reflection*," and "*Statesman's Manual*," with a preliminary essay by John Marsh, D. D., and an introductory essay by the American editor; the second contains "*The Friend*, a series of essays to aid in the formation of fixed principles in politics, morals and religion." The third volume contains his "*Biographia Literaria*." The style of this edition is excellent; the typography is clear and distinct; making in all, as far as the skill of the publisher goes, a most readable book.

Of the works of Coleridge, we need not here delay to speak, they are by far too well known and appreciated to require it. Perhaps no writer has among his friends so many warmly-enthusiastic admirers as Coleridge. By such, we doubt not, the present edition will be hailed with delight, and that they will with us rejoice to find so old a friend in new and so beautiful attire.

A Winter in Madeira and a Summer in Spain and Florence, by John A. Dix. 12mo., pp. 377. D. Appleton & Co.

We regret that we have not been able to read this book as thoroughly as we would like and as it undoubtedly deserves. It seems to be well and graphically written; its style and language are good, its descriptions are often very beautiful, making in all an interesting narrative; while at the same time the views and opinions advanced in the graver subjects of which it sometimes treats seem to be well founded and supported by an accurate statement of facts. The work is got up in handsome style and embellished with several engravings.

Pleasant Pages for Young People, or Book of home education and entertainment, by S. Prout. Newcombe. 12mo., pp. 426. Gould & Lincoln, Boston.

A very excellent book for the young; designed to teach while it amuses, thus reconciling profit and pleasure; another step advanced in the way of "learning made easy." The coming generation should certainly be a race of prodigies. To have rendered this book what it should be, the American publishers should have changed all those portions which are of a local character and are therefore peculiar to England, where the work was published of which this is a republication, and rendered them more suited to its local position. It is embellished with numerous illustrations elucidating its designs and aiding in its object.

An Inquiry into the Nature and Extent of the Holy Catholic Church, by George Hatley Norton, Jr., Rector of St. James' church, Warrenton, Va. 18mo., pp. 110. H. Hooker, Philadelphia.

The works that issue from the press of this publisher bear a general character, at least so far as we have been able to notice, of devotion to sound Church principles, insomuch, that this name upon the title page we consider a sign of good omen: but the work before us is certainly a marked exception to the rule.

Of the Rev. author we know little or nothing farther than we glean from the work before us. Whatever he may be in other spheres, he has undoubtedly far overstepped his bounds and attempted to walk in a sphere far other than his own, when he sought to come before the public as a theological controversialist.

We thought that we had in our time read a few miserable books, but this is the "*ne plus ultra*" of them all. In its one hundred and ten short pages, are compressed more loose thinking, bad logic, and worse theology, than it has ever been our lot to meet before. Sophisms, contradictions and inconsistencies abound on almost every page. We took up the book determined to read it and give it a lengthened review, and had proceeded far in our work. We soon found ourself, however, obliged to give up the idea of a *strict* review, for to do that would involve publishing more than would suffice to make a larger volume than the one before us, as it would require the republication of nearly the entire work besides our comments, for nearly every paragraph we could make a subject of remark. But before we had gone through half the book, we threw it aside with disgust, feeling that we were wasting our energies, and lowering ourself in dealing with such *trash*, and so we leave it. If, however, we deemed the work one that would do much harm, we would, even though it be "cramping our genius over pestle and mortar" enter upon the task and endeavor to gather a sufficient supply of patience to give it a thorough reviewing, but we do not think it necessary; it is *too poor to do harm*. We almost defy any person to read it through and carry away any definite view of the course and result of its reasonings. It is in fact not worthy the notoriety we even *thus* give it.

The Dean's Daughter, or the days we live in, by Mrs. Gore. 12mo., pp. 362. D. Appleton & Co.

A pleasing and readable book, written in the usual style of the authoress. The incidents are in some cases overdrawn and unnatural. The character of its heroine is well portrayed, though by no means does she please our idea of what a Dean's daughter *should* be. The book abounds in pleasing descriptions and contains some very touching scenes. We cannot, however, like Mrs. Gore's fondness for the tragic.

The Harp of Eden. 32mo., pp. 256. H. Wilson.

This little volume is a collection of those extravagantly enthusiastic hymns and songs used at camp meetings and the like, at what are termed "Revivals." 'Tis strange that enlightened people can be so led away by excitement, as to think they are praising God by singing such miserable fanatical stuff as most of these are. Some of them seem to *us* perfectly profane.

Theophilus Americanus, or Instruction to the young student concerning the Church and the American branch of it, by Ch. Wordsworth, D. D. Edited by Hugh Davey Evans, LL. D. H. Hooker, Philadelphia; for sale by Stanford & Swords, N. Y.

We have received from Stanford & Swords a copy of the second and revised edition of this very excellent work. A sounder, better treatise upon the Church than this we do not know of in the English language. It is a book from which both old and young may read with profit and instruction; it contains no deep logical argument, no rhetorical flourishes, no plunges into the depths of metaphysical lore, but a simple statement of facts, an appeal to the Church of all ages, and there it finds its doctrine. We are happy to have this opportunity to recommend it to every churchman for careful perusal.

The Lenten Fast. The history, object, and proper observance of the Holy Season of Lent, by Rev. Wm. Ingraham Kip, D. D. 16mo., pp. 228. Stanford & Swords, N. Y.; Pease & Co., Albany.

We, indeed, gladly welcome this little volume from the pen of that gifted son of the Church. It fills up a long felt desideratum in the Church's literature—for with all that has been written upon her course of Festivals and Fasts, we have had no work treating connectedly of the origin, object, and the proper observance of this Holy Season, beyond a few sermons, extracts, etc., to put into the hands of the body of the laity, who cannot dive into the deep waters of theological literature, but gladly learn from such compendiums as the one we have before us.

Manual for Sponsors, by Albert D. Traver, A. M. 18mo., pp. 131. Gen. Prot. Epis. Sunday School Union.

It is, doubtless, a matter of sincere thankfulness to every earnest member of the Church, and especially to the Clergy, that the sponsorial office is beginning to be viewed as one of great responsibility, and that the person who assumes it, takes upon himself the discharge of a very high and important duty, and therefore makes himself accountable before God for its strict performance. The little work before us is one well adapted to further this end, and more deeply impress sponsors with a sense of their duty, as well as induce parents to be more particular in selecting persons to fill that important duty towards their children. The book is published in a neat and pretty form, with good paper and clear type. We sincerely hope that the book will be generally read and find its place on the bookshelves of every Church family.

Manual for Confirmation, being a manual of devotions for confirmation and first communion, by the author of Steps to the Altar. 18mo., pp. 103. Stanford & Swords.

An excellent little work and well adapted to be the closet companion of the candidate for confirmation; and will doubtless be found particularly acceptable to many at the present time, while the Bishop is holding his course of visitations in this portion of the diocese. We rejoice to see these manuals of devotion multiply; it is a sign of increasing attention to the duties of the closet.

Willette, by Currer Bell. 12mo., pp. 562. Harper & Brothers.

Our readers can scarce have forgotten the excitement produced in the "reading world" by the former work from this authoress—"Jane Eyre"—which won for her a wide-spread reputation, and entitles her works to a perusal. The work before us is written with much the same style and vigor; the same mysterious overcast hangs about her scenes; the same high-wrought passions and feelings, the same overdrawing of nature in her principal characters, are there; but all seem to lend additional interest to the tale. We deem this by far the best of her productions. The scene is laid in France, and the book is plentifully seasoned with French quotations.

Daisy Burns, a tale, by Julia Kavanagh. 12mo., pp. 472. D. Appleton & Co.

A republication of the London edition, three volumes in one. It is by far the most pleasing book of the season. Miss Kavanagh's works abound in good principles and natural characters. It is written with firmness and decision, as though the authoress felt sure of the work in hand. "Daisy," the heroine, is a true picture of love and devotion from her earliest days. The book is worthy of a very general reading, and will be found a pleasant companion for leisure hours.

We have received from Leonard Scott & Co. the London Quarterly Review for January. It contains: Vauxhall Factory Schools—Life and Letters of Mr. Justice Story—Indian Administration—Meteors, Aerolites, Shooting Stars—Cloister Life of Charles V.—Montalembert on Catholic Interests—The British Museum—Memoirs of Wordsworth—The budget and its results.

We beg to acknowledge the receipt of the following: Harper's Magazine for March; The Evergreen for March; N. Y. Medical Gazette for March; Haydock's Catholic Family Bible; Littell's Living Age.

FIRST YEAR OF THE REVIVED CONVOCATION.

On Wednesday last the sessions of the newly-elected Convocation of Canterbury were brought to a close, as far as the first session of the present Parliament is concerned. If it has done less than some sanguine temperaments expected and some ardent spirits desired, it has done considerably more than the scoffers believed possible, or the worldly-wise thought probable. To the temperate and sober-minded advocates of the revival of Convocation, the result cannot be otherwise than highly gratifying. Enough and more than enough has been done to establish the fact that Convocation is neither legally incompetent, nor otherwise unfitted, to exercise an action calculated to be highly beneficial to the Church. And what has been done, has been effected quietly, peaceably, without any interruption to the decorum befitting a deliberative assembly of the Clergy, and without any collision, or approach to a collision, either between the several powers and authorities within the body itself, or between the Convocation on the one hand, and the Government and Parliament on the other hand. Whatever ground has been gained, has been made thoroughly good, in such wise as to pave the way for future action of a still more extensive and more beneficial character.

This happy result is to be attributed, under the Divine blessing, to the wisdom and moderation of those members of both Houses who were most anxious to make their synodal functions a reality, as well as of those who out of doors guided the movement for the revival of synodal action. We hope and earnestly pray that the same spirit of wisdom and moderation may continue to preside over the counsels of both, of the Convocation itself, as well as of the Society instituted for the purpose of promoting its revival. The latter will, we trust, continue to abstain from all noisy agitation, and from the employment of all artificial pressure, in reliance on the intrinsic goodness of the cause, and on the good sense and good feeling of Churchmen, and of the community at large. To convince timid and prejudiced Churchmen that the revival of her synodal action in Convocation would not only not endanger the Church's position, or jeopard her internal peace, but would tend materially to strengthen the one, and to secure the other; to make evident, beyond the power of the Church's bitterest opponents to deny it, the fact, that in seeking the revival of her synodal action the Church is seeking no more than this, on abstract principles of right and justice, her due, and is guaranteed to her, moreover, by the Constitution and the Statute-law; to allay the jealousies of Parliament, and the alarms of statesmen, and to make both the Government and the Legislature feel that, so far from being a rival power to be dreaded, the Convocation may become a most powerful auxiliary for the attainment of the great object of all government and legislation, the improvement of the character and the promotion of the welfare of the nation—all this must, in the nature of things, be a work of time.

That towards all this a great stride has been made, is, perhaps, the most valuable of all the achievements of Convocation during its several sessions from its first meeting to its prorogation for the remainder of the parliamentary session. But it is not all. Three documents of great value and importance have been framed; the address to the Queen, which, rising above the tone of unmeaning formality, too often characteristic of such documents, embodies subjects of vital interest to the State as well as the Church, and the solemn and gracious reception of which by Her Majesty in person is not the least gratifying among the incidents of the closing session; the paper of *Gravamina et Reformanda*, presented by the Lower to the Upper House, which, while it contains an ample and well-digested programme of the action of Convocation during future sessions, is calculated to cheer and comfort the hearts of Churchmen, many of whom had almost begun to despair of their spiritual mother; and the report of the Joint Committees of the two Houses on the Clergy Discipline Bill, which, although it lays the subject over to another session, yet gives fair promise of an early settlement of a question which the repeated and abortive attempts to deal with it by unassisted parliamentary legislation, have proved to be surrounded with difficulties of the gravest character.

Much, too, has been effected in clearing away the obscurity which hung over the legal position of Convocation, and of the elements of which it is composed. The bugbear of a *præmunire* as the penalty of entering upon the synodical consideration of questions affecting the Church's welfare, and of her various wants, is wholly dissipated. The notion that Convocation cannot sit for the transaction of business either before, or even after, the adoption of an address to the Sovereign, without a special license from the Crown, over and above the Royal Writ of summons by which it is convened, is exploded. It is understood that a Royal prorogation, otherwise than at the end of the parliamentary session, or unless provoked by illegal proceedings on the part of Convocation, would be an outrage upon the rights of the Church and of her Clergy, not to be contemplated by any government. It is made clear, not only that the two Houses have power to appoint committees on particular subjects, but that these committees may lawfully sit during the intervals of the prorogations; and the demur of the Archbishop with regard to the action of one of the committees appointed by the Lower House, has only had the effect of drawing from the Prolocutor the able and lucid statement of the law of Convocation which he laid before the House in the closing session. And as regards the power of arbitrary prorogation, claimed by the Archbishop, sufficient has been elicited in the way of legal and historical demonstration, to render it morally certain that a claim so unfraternal and hyper-papal cannot much longer be sustained, and that in the mean time the constant protest of the Suffragans will be sufficient to prevent the establishment *de facto* of so monstrous and unprecedented a power.

Lastly—and this we reckon by no means the least among the gains of this first season of restored animation—it has been made apparent how anomalous is the position of the Colonial Episcopate, in consequence of the ecclesiastical character of the procedures and instruments by which it has been created. The Colonial Bishops have been made aware of the nature of the difficulties against which they will have to contend. All that transpired on this subject in the Upper House during the morning and afternoon session of the closing day, tends to prove that in order to provide for the satisfactory spiritual government of the Colonial Dioceses, and to preserve the ecclesiastical *nexus* with the Mother Church, arrangements will become necessary which have not hitherto been contemplated, and which can be properly carried out only by the advice and co-operation of the Church's synodal assembly.

With such results as these before our eyes, we see abundant cause for congratulation and thankfulness—abundant cause for satisfaction that so much has been achieved, and that more has not been attempted—abundant cause for those who are laboring in this good and holy work, to preserve, and to build upon the foundation which has been so well laid, with increased courage, hope, and energy.—*John Bull.*

CONVOCATION.

The more closely the proceedings of Wednesday's Session of Convocation are examined, the more thoroughly do they bear out the character which we have assigned to the deliberation of that body. In the Upper House, where the interest of the day's business was concentrated, what was most conspicuous was an earnest, scrupulous endeavor to grasp right and duty, and to keep strictly within their limits. It was the constitutional and legal fact which was sought out, and that alone. The Bishops, to whom the Church is so much indebted, displayed a careful, honest determination, not only not to shrink from the legitimate assertion of any power which, by the law and constitution of England, belongs to Convocation, but, on the other hand, to refrain from claiming any authority or privilege which could, with any show of reason, be denied, or even doubted. Hence the very differences which existed among those who have so well served the Church—the Bishops of London, Exeter, Oxford, and Sarum—in the matter of the Bishop of Cape Town's appeal, furnish the most ample and trustworthy testimony to the moderation and prudence of the assembly. The question, being one of privilege, was exactly such as would be most likely to bring out those elements of danger which are said to be inseparable from Synods: yet the discussion was eminently characterized by a calm, scrupulously forbearing, and temperate tone.

We do not pronounce any opinion on the legal aspect of the Colonial appeal. We have already expressed our sentiments respecting the Archbishop's personal and invidious decision in the case; but what we are now concerned with is the wisdom, the prudence, and the careful anxiety to demand even less than strict legal right, which were evinced by those who were favorable to the substantial justice of the Colonial claim. The Bishop of Cape Town petitioned the Upper House to *order* the Bishop of London to issue a citation to him to attend Convocation—the complaint, as urged by the Colonial Prelate, being that the Bishop of London had not, in his case, complied with the Archbishop's mandate, addressed to him as Dean of the Province, to cite all the Suffragans of the Province; or, if his petition should be rejected in that form, the Bishop prayed the Upper House, on its own authority, to admit him to sit as a Suffragan of Canterbury. It is possible enough that, as the Bishop of Oxford argued, the analogy of Parliament applies to this matter, and that the Upper House is the judge of its own privileges. Nevertheless, on the motion of the Bishop of Exeter—himself decidedly favorable to the Colonial claim—the House declined to entertain the petition, on the ground that they had no right to grant its prayer. If—so the Bishops decided—they had that right, the law would advise the Bishop of Cape Town how to compel Convocation to do its duty. The authority of that body to settle its own privileges—if such authority existed—would not be prejudiced by its wise and moderate determination to err, if at all, on the side of forbearance rather than of assumption. In this spirit, on the Bishop of Exeter's motion, the House decided.

We instance this as an indisputable proof of the moderation of the Upper House. Convocation has exhibited a genuine reluctance to strain its privileges—it has spontaneously taken the lower room. This indication is the more noticeable as emanating from those prelates who, like the Bishop of Exeter, strongly maintained the substantial justice of the Colonial claim. The Bishop of Cape Town is not prejudiced by the decision, for he can assert his alleged right in various ways. He may complain to the President that the Bishop of London has not fulfilled his Archbishop's mandate; and in this case, if the Archbishop does not do him justice, he will have an appeal to the Queen in Council. Or he may apply for a mandamus to the Queen's Bench, to require the Bishop of London to issue his citation; or he may ask the same tribunal for a mandamus to Convocation itself, to admit him to sit as a suffragan of the province of Canterbury. Should the Court concede the validity of this last form of application to its authority—which was that suggested by the Bishop of Oxford—it is plain that Convocation will have gained immensely by such a decision. The power of Convocation to judge of its own privileges, which was contended for by that Prelate, will have been settled, not by itself, but by the highest judicial authority extraneous to it. This power the Upper House has, with great prudence, declined to assert. If Convocation really has such a right, it will not suffer in public estimation for its forbearance—if it has no such authority, it would have damaged itself by putting forward an untenable claim. We do not for a moment say that the Bishop of Oxford's protest was other than high-toned and dignified; nor are we disposed to dispute his lordship's view of the law. All we contend for is, that the decision of the House was, at any rate, the safe and politic one—that it reflects the wise, cautious, and temperate spirit in which the session was throughout conducted.

But the distinguishing triumph of the day—the fact which vindicates the vitality of Convocation—the proof that we actually have synodal action as a reality—was the decisive victory gained, on a division of the House, in obtaining the appointment of a Committee to sit in the interval between February 16 and August 18—to which day Convocation is "continued"—and that, too, notwithstanding the presentation of the Address and the reception of the Royal answer. Convocation is now transacting business. For 135 years its sole function has been to prepare an Address to the Throne, and then to subside into a comatose state till the next summons of a new Parliament. Now it is prorogued for six months, and has pledged itself to do the Church's work in the meantime. A Committee has been appointed, in spite of the reluctance of the Primate, to consider a most important practical question—the right of licensed curates to vote at the election of Proctors; that Committee must report; and the next session of Convocation must receive its report. And this on a question which the Archbishop himself, however reluctantly, admitted, in November, must be "decided by the Convocation itself." The Convocation of 1852-3, is, then, an historical and indisputable fact. Its "acts" are a reality.

We have a subsidiary, yet important, illustration of the practical value of an actual session of Convocation, in the petition presented by the Bishop of Oxford respecting the marriages which the clergy are compelled to perform on the registrar's certificate. The fact of this monstrous grievance—which can only have gained an accidental admission into the Statute-book—is now formally substantiated. Such a wrong cannot be permitted to continue. Nothing is gained by it—it is a purely gratuitous hardship. It is no boon to Dissenters, but only an injustice to the Church. That Dissenters should be permitted to dispense with Church services, we hold to be a gain both to them and to Churchmen; but that the Clergy should be compelled to marry on a registrar's certificate—that is, that any person should play himself off both as Dissenter and Churchman—is simply a foolish and wanton insult to the Church, which only requires to be known. No decent Dissenter will ask for its continuance.

On the unfortunate policy adopted by the Archbishop in refusing to entertain the grave and serious question of the *consensus fratrum*, we have already expressed a strong opinion. Like all other acts of tyranny, the Archbishop's course was eminently short-sighted. He must know that the matter cannot be concluded by this mere attempt at stifling it; he must know, from Dr. Phillimore's opinion, that no fewer than eight distinct precedents are on record for the concurrent right of the *confratres* to have a voice on the question of adjournment; and he must also know that, when four Bishops protest against his arbitrary decision, they are not very likely to let the subject drop. The question, having arisen, must be settled. It cannot fail to be re-produced—and that in a much more formal and definite way—at the next session. All that his Grace the President has effected by the invidious exercise of his individual authority is, that he has furnished, by his recent mode of prorogation, a reason, if such were wanted, for making the August session as important as that of February.

Although no business was transacted on Wednesday by the Lower House, we must not forget that its sobriety of debate and its moderation of language have, on this as on the previous occasion, done much to allay, by anticipation, the fears, real or pretended, of those who asserted the impossibility of conducting the Church's affairs in Synod without violence or intemperance, or, at the best, without display of party spirit.—*Evening Journal.*

COMMUNICATIONS.

For The Churchman.

THE DEATH OF THE MEDIATOR BETWEEN GOD AND MAN.

This is the most interesting view of the death of Christ, and that which brings to mind its most valuable consequences. It discloses that fundamental doctrine of the atonement, which only makes His religion a sufficient rule of duty, and a sufficient guide to a peaceful death, and a happy eternity.

In the sufferings and death of Christ, we see Him offering that propitiation for our sins, by which alone they can be pardoned. The infinite justice and holiness of God require that sin, which is the violation of His law, be punished. To save the sinner from the everlasting consequences of this, the Second Person in the Godhead, the only and eternally begotten Son of the Father, assumes the human nature; and while His divinity gives perfect merit to the act, and enables Him to do all that justice requires as an atonement for the transgressions of every repenting sinner, He suffers and dies in the discharge of this gracious undertaking.

This view of the passion and death of Christ, accounts for those indications of unutterable agony amid sufferings not greater, to human appearance, than many of His followers have borne with composure, and even joy. Martyrs have suffered, it is true, to the very extent of human cruelty: but Jesus suffered the enormous weight of Heaven's displeasure for the sins of the whole world; and in doing so, was subjected to the malignant fury of those infernal spirits which God makes instruments of His just wrath against His ungrateful and rebellious enemies. Those groans of anguish; that sore amazement and great heaviness of heart; that sorrow even unto death; those repeated deprecations with which, in an agony, He prayed to be spared the bitter draught of the cup of trembling; those drops of blood, which, as sweat, fell from Him to the ground; and that melting expostulation which, from the cross, He addressed to heaven, "My God, My God, why hast Thou forsaken Me?"—these speak infinitely more than suffering for the truth, or than mere human cruelty can inflict. They are the consequences of His making reconciliation for the transgressors. The Lord hath laid on Him the iniquities of us all. In the exercise of unutterable love, He is bearing our sins and carrying our sorrows. As the Representative of guilty man, He is enduring the severity of divine wrath, the chastisement which we deserve, the stripes which are our due. In this hour of the power of darkness, that malignant cruelty of infernal beings to which man is exposed for his treachery to God, is exerted to the utmost upon Him Who came to save man from it.

What an amazing spectacle does Calvary present! There is exhibited the consummation of that love of Christ, which, having for its object the redemption of the world, glowed with unabating fervor, and was appalled by no extent of suffering, until, in the completion of His design, He bowed His head, and gave up the ghost. There is offered that great sacrifice for sin, which, since ever man was a sinner, has been the only source of hope to the penitent. On the great approaching fast, let the members of the Church go, as she invites, to that hallowed spot; and there see the consequences of their sins—see what has been done to save them. Let them stay there awhile in undivided contemplation of the scene. Then let them ask with what emotions they should call to mind their sins—how meet the next temptation to offend this Saviour—how yield to any indisposition, whether from worldliness or from listlessness, or from difficulty, or from fear, to serve Him as such love requires that He should be served.

If christians would answer the Church's pious design in the solemnities of Passion Week, they would leave an indelible impression. The sufferings and death of Christ, then daily brought to mind in the affecting simplicity of Scripture narrative, would be ever in view to deter them when tempted even to the least transgression; to preserve and animate their faith in the great atonement; to enliven the hopes which that alone can justify; to move them to that right view of their sins, and that ingenuous and heartfelt penitence, necessary to the enjoyment of the assurance of faith, and the comfort of hope; and to encourage them in seeking, and engage them in practically applying, the aids of divine grace, which they purchased, for advancement in the christian life, and progress to life eternal. Then, when the Church is raised from her militant to her triumphant state, their salvation will be celebrated in everlasting songs of glory to Him Who redeemed them unto God by His blood.

It requires but an ordinary influence of the piety which the Catholic Church, as she is taught of God, would impress upon her members, to commend that holy week to as great a degree of religious observance as can comport with "duty"—not pleasure, not love of the world, its pursuits, profits, and honors, not personal and selfish regards—but "*duty* in that state of life unto which it" hath pleased "God to call" us. And especially should Good-Friday be an unworldly day; withdrawn from secular pursuits; given, even as Sunday is given, to the services of the sanctuary; with suitably increased and appropriately regulated private acts and exercises of devotion; and in its domestic character, quiet and holy.

There is a peculiarity in the approaching Good-Friday, which can occur but once in several years, and which is by no means without special interest to the pious heart. That day is also the feast of the Annunciation of the Blessed Virgin Mary. And it is not unworthy of remark, that this festival, in the order of the Church's calendar, is the only one that can occur during Passion Week.

The same day will this year be sacred to both the Incarnation and the Crucifixion. True faith and devout sensibilities will readily present to the christian heart many reasons why the conjunction should be seen and felt to be one of deep interest. The first prepared the Eternal and Only Begotten Son of God for the second: the second accomplished that work of infinite mystery and love which, without the first, could not have been effected. The Incarnation linked our nature, in the Person of Christ, into that union with the divine, which, through the merits of the Crucifixion, can be shared by all our race.

The Editor of *The Churchman* has suggested, in the commencement of his leading article of the 5th inst., excellent thoughts on this subject, worthy of the christian's deep and serious reflection. The Collect for the Annunciation is, both by its spirit and terms, in beautiful harmony with the view now taken, and thus admirably fit to be united with the Collects for Good Friday and Ash Wednesday.* It is as follows:

> We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an angel; so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

One word as to the approaching close of Lent.

The *special* duties of the christian life would be sadly misunderstood and perverted, if thought to purchase exemption from *uniform* and *perpetual* care and study to be in all things conformed to the purity, piety, and spirituality of the Gospel. These are required to be carried with us in all our worldly positions and relations. Any thing, in either of these, which is inconsistent with this purity, piety, and spirituality, is a violation of our christian obligations. All the proper duties of life are part of our *christian* duty. Whatever, in our worldly position and relations, is done otherwise than as the religion and morals of the Gospel require or sanction, is sin; no matter what the bearing of it on the interests or enjoyment of ourselves or others. Occasional abstinence from things not wrong, and occasional appropriation of more time than can ordinarily be given, to the special duties of religion, are admirable means of preventing our accustomed secular concerns, and temporal enjoyments, from lapsing into kinds and measures inconsistent with the christian profession and christian duty. To come out of the observance of Lent, however strict it may have been, without improvement in our permanent religious character, and in our subsequent daily walk and conversation, and without an earnest desire and effort to be ordinarily more attentive than before to the public, domestic, and private duties of religion, is to show sinful indifference to God's glory, and our own spiritual good. Every Lent that passes away should leave every parish, and every family and individual in the parish, spiritually improved, and with a holier and better year in prospect. It should cheer and encourage the faithful pastor's heart with the reasonable hope that his ministry in the Word of God, and in the services of the Church, will find an increased number of faithful and earnest minded subjects, striving, by God's grace, so to pass through things temporal that they may finally, through Christ's merits, attain to the happiness eternal.

B. T. O.

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* What has been called the concurrence of Holy Days, that is, the occurring of a Saint's Day on a Sunday, presents a question as to the propriety of introducing thereon a portion of the service of the former, to the omission of a similar portion of the Sunday service; on which neither our Church nor that of England has any legislation. Commentators and ritualists, and respectable usage, seem to be generally agreed that, under suitable limitations, the Holy Day service should supersede the Sunday service. What such limitations are, is not so generally agreed. Perhaps the following observations on the subject will be found, by the reflecting reader, to be reasonable.

1. It is desirable, as a general rule, that the Holy Day services be performed, at least in part, whenever such day occurs on Sunday, that they may be brought more generally to the notice of the people; and perhaps, also, with a view to pulpit instructions to be drawn from them, or otherwise adapted to the Holy Day.
2. There are certain Sundays of so high and marked a character, that *they* should be exceptions to the general rule; such as the Sunday next before Easter, Easter Day, Whitsunday, and Trinity Sunday. The reader will probably see sufficient reason for placing in the same class with these Sundays, touching the operation of the rule, Ash Wednesday, Passion Week, Ascension Day, and Thanksgiving Day.
3. The *collects* for *both* days may very conveniently be used in *all cases* of concurrence.
4. As the object is the *blending* of the two services, and not the entire superseding of one by the other, the *Lessons* for the *Sunday* might always be read; particularly as there is usually more peculiar appropriateness to the Holy Day in its Epistle and Gospel, than in its Lessons: indeed for many of them, second lessons are not appointed. Therefore,
5. The *Epistle* and *Gospel* for the *Holy Day* may supersede those for the *Sunday*.
6. The practical working of this would be, that, except on the days named under the second head, when a Holy Day occurs on Sunday, the *Lessons* for the *latter*, *both collects*, and the *Epistle and Gospel* for the *former*, would be used: and both collects even on the excepted days.

For The Churchman.

THE SIX DAYS OF CREATION.

Rev. Sir: At the risk of being thought presumptuous in opposing my opinion—that of an unscientific man—to that of so distinguished an individual, as from your remarks I judge him to be, I must still beg to be permitted to say that I much regret your decided approval of the principles evolved in Professor Taylor Lewis' Lecture on "The Six days of Creation."

I am quite aware that the Sacred Volume is a book containing the most awful mysteries, and requires, therefore, that we should approach it with the deepest reverence, and receive, with a glad heart and a willing mind, the interpretation thereof by its Divinely appointed keeper, the *Church*.

But then its mysteries arise *not* from the uncertainty of its phraseology, but from the sublimity of its doctrines; nor can I, with ease of mind, see the plain meaning of its words trifled with by *individuals*, whether they be St. Augustine, St. Anselm, or Professor Lewis.

Now when Moses wrote the Book of Genesis, the terms "day," "morning," and "evening," conveyed to the Israelites as distinct and positive an idea of a certain duration of time, twenty-four hours, and of the regular rising and setting of the sun, as did the words man, woman, earth, or sky, of the things which they denote; hence for the sacred historian to have used them in a different sense, as implying ages of time, without the slightest intimation that he did so, would have been, it appears to me, sheer deception. But if it should be said—for which, however, I know no authority—that the Israelites understood Moses in the sense that Professor Lewis does, still the deception remains, as to the people of after ages; since in the rest of the Bible these terms are used only to convey their common meaning, without any intimation to the latter generations of men that in the Book of Genesis, or rather in its first few sections only, they have a very different meaning.

If such forced interpretations are to be put upon the plain *words* of Scripture, who may blame the Universalist, the denier of Baptismal election, the supporters of transubstantiation, &c,, &c.

With the origin of matter, or the former organization of the earth, for it may be almost unlimited periods of time, it is altogether different, as respecting these things the writer of the Pentateuch divulges nothing either one way or the other.

Yours, respectfully,

A Catholic.

Diocese of Toronto, March 1st, 1853.

THE CASE OF THE MADIAI.

The following letter of instructions from Lord John Russell to Sir Henry Bulwer will show how the case of the Madiai is viwed by the English Government, and what tone that Government sees fit to use in dealing with the parties concerned. It will also explain the reason why, in the Parliamentary debate on the motion of Mr. Kinnard, of which we gave an abstract last week, Lord John Russell advised the mover to withdraw his proposition. The letter is taken from a Parliamentary Paper lately put forth, entitled "Correspondence respecting the case of Francesco and Rosa Madiai."

Foreign Office, Jan. 18, 1853.

Sir: According to the last accounts received from you, the Grand Duke of Tuscany still hesitates on the subject of the Madiai.

But this is a matter on which hesitation implies capital punishment. It is the same thing in effect to condemn a man to die by fire like Savonarola, or to put him to death by the slow torture of an unhealthy prison.

It seems to be imagined, indeed, by some governments on the Continent, that if they avoid the spectacle of an execution on the scaffold, they will escape the odium to themselves, and the sympathy for their victims, which attends upon the punishment of death for offenses of a political or religious character.

But this is an error. It is now well understood that the wasting of the body, the sinking of the spirits, the weakening of the mind, are but additions to the capital punishment which long and close confinement too often involves.

If, therefore, as has been lately reported, one of the Madiai were to die in prison, the Grand Duke must expect that throughout Europe he will be considered as having put a human being to death for being a Protestant.

It will be said, no doubt, that the offense of Francesco Madiai was not that of being a Protestant, but that of endeavoring to seduce others from the Roman Catholic faith; that the Tuscan government had the most merciful intentions, and meant to have shortened the period of imprisonment allotted by law to his offense; that such offenses cannot be permitted to pass unpunished.

All this, however, will avail very little. Throughout the civilized world this example of religious persecution will excite abhorrence. Nor will it be the least of the reproaches addressed to the government of the Grand Duke that the name of Leopold of Tuscany has been thus desecrated, and the example of a benevolent sovereign thus departed from. The peaceful, mild, and ingenuous character of the Tuscan people makes this severity the less necessary and the more odious.

As this is a matter affecting a Tuscan subject, it may be said that Her Majesty's Government have no right to interfere. If this means that interference by force of arms would not be justifiable, I confess, at once, that nothing but the most extreme case would justify such interference.

But if it be meant that Her Majesty has not the right to point out to a friendly sovereign the arguments which have prevailed in the most civilized nations against the use of the civil sword to punish religious opinions, I entirely deny the truth of such an allegation.

You are, therefore, instructed to speak in the most serious tone to the Minister of Foreign Affairs, and to lay before him all the considerations stated in this despatch. You will do it in the most friendly tone, and take care to assure the government to which you are accredited, that none are more sincere in their wishes for the independence and happiness of Tuscany than the Queen of Great Britain.

I am, &c., J. Russell.

BISHOP IVES, ONCE MORE.

To the Editor of the New York Daily Times:

In the summary of foreign news contained in the *Times* of March 4, I find the following:

> At the ceremony admitting Ex-Bishop Ives to the Catholic Church at Rome, Ives handed to the Pope the Episcopal Cross, Ring and Seal, saying, 'Holy Father, these are the signs of my rebellion!' To which the Pope replied, 'It is our will that these signs of your submission be suspended over the tomb of St. Peter.'

Will you allow me a very small space in your columns, to say to those of your readers who do not belong to the Protestant Episcopal Church—those who do, already knowing the fact—that neither Bishop Ives, nor any other Bishop of our Church, ever received, either before, at, or after consecration, a "Cross, Ring and Seal," or either of them as badges of his office, or as is read above, "signs of rebellion." If Bishop Ives then had such, they must have been of his own private procuring, and no ways connected with his office or Church, any more than were his hat and boots. The only *material* thing which is *given* to a Protestant Episcopal Bishop at his consecration (see the office in the Book of Common Prayer), is the *Bible*, which being the English translation, might have been very properly given up by Bishop Ives to the Pope, as the "sign of his rebellion;" and I somewhat wonder that *that* ceremony was omitted on the occasion!

W. H. H.

THE CHURCHMAN.

NEW YORK, MARCH 19, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Church for the Mohawk Indians.—Our readers may recollect that attention was called in our columns, some months since, to the visit of Mr. J. W. Hill of the Mohawk tribe, settled on the Bay of Quinte in Canada West, and to his appeal to Churchmen in the United States for aid in the erection of a church in their township. We have recently received a letter from him expressing in warm terms his gratitude for the kind reception he met with, and the great benefit which he and his nation have derived from the lively interest and kind liberality manifested in their behalf by their brethren in the United States. Mr. Hill says in his letter, "We are thankful to our white brethren, that they have aided us so well towards the erecting of our church; that christianity may have better opportunity to thrive with us, and we in future time to enter into Christ's flock, and manfully fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto our life's end; that we may faithfully do according to our baptism."

We have also been favored with a letter from the Rev. Mr. Anderson, the missionary of this interesting portion of Christ's flock, expressing his grateful thanks for the kind response to the appeal, on the part of American churchmen. We cordially reciprocate the friendly sentiments of our Canadian brother in the ministry, and wish him every success in his interesting charge.

We hear that Mr. Hill is now traveling in Canada West, to obtain additional resources for the completion of the church.

CONVOCATION.

In another part of our present number will be found two articles, one from *John Bull* and one from the *Evening Journal*, touching the late doings of Convocation. We also endeavored, last week, to give a full and faithful abstract of those doings, to the end that our readers might have a fair view of the whole question, which is, to our judgment, by far the most important now in agitation in the Reformed Church. We therefore commend both the proceedings and the commentaries thereon to the careful attention of our readers. For ourselves, we confess to something of doubt, whether there be more cause for gratification in that Convocation has done so much, or in that it has done no more, towards an active revival of its deliberative and self-legislative functions; deeming it of far higher moment that the process of resuscitation should be wise and safe, than rapid and exciting. It will be seen that the authors and advocates of the good movement have already made some missteps, and that the very abuses of power, against which they were obliged to struggle, have had the good effect of putting them to their books, to a re-consideration of their ground, and to a better ascertainment of their rights, thus arming and strengthening them for a further movement. The result altogether encourages the trust that what is making their steps slow is also making them sure; and it is better for them to be some years in reaching their point, than not to stand firm when they get there. And, certainly, the greatest of all dangers, in prosecuting any work of reformation, is the danger of letting in a revolutionary principle, whereby the last state of that which is reformed shall become worse than the first.

Perhaps it will also be seen that the present Archbishop of Canterbury is a model example in the way of "letting I dare not wait upon I would." In his course we have, in singular fulness, those qualities that commonly render tyranny hateful, without any of the boldness and daring that sometimes make it respectable. He shows a strong disposition to pull down the house, but, fortunately, he unites therewith an equal strength of timid caution lest it should fall about his own ears; and between his wish and his fear he keeps up such a trembling as prevents him from seeing anything clearly, and from stepping anywhere firmly. But what is most remarkable in his conduct, is, that his voice has never once been raised, his thoughts seem never to have taken the least concern for the rights of that Body, of whose interests he stands, in theory, as the highest representative. Nay, in his sleepless care to have the Church do her duties, he seems to have forgotten that she has any rights: the only process he seems to know of, for increasing her action, is by crippling her powers: he is so tender, so very tender of what he conceives to be her weak lungs, that he would fain secure her life under an exhausted receiver. Meanwhile, in whatsoever claims the State sees fit to set up over the Church, he serves as the willing instrument, and, *in effect* (of course not in design), stands as watchman-general on the walls of Zion for no other apparent purpose than to let in those who would plunder and insult her. It is very notable, though, how his Grace and those of his side have apparently ruined their own cause, by committing themselves so thoroughly, not only to the substance of the decision in the Gorham case, but also to the manner in which that decision was reached: for, whatsoever may be thought of that, this was such a flagrant, palpable abuse, that with the native sense and reason of unsophisticated thinking men it cannot possibly stand. Under such a patronage of the worst abuses of the time, the best of causes might be expected to fail.

FEMALE EMIGRATION.

Some while since, in looking over our exchanges, we came upon the following editorial in the columns of the London *Evening Journal*; a paper which, to our mind, has all the ability, all the breadth of thought, and the manly, muscular strength of expression, which distinguish the *Times*, without any of that singular versatility of principle—to give it no worse name—which has fastened upon the latter journal the deserved reputation of being "every thing by turns and nothing long"; one of its leading features being, that it is ever feeling of the popular pulse, and serving as a weathercock to the blowing of prosperous gales. This, by the way.——Upon reading the editorial in question, it occurred to us at once that there was abundant room and call for a similar enterprise of philanthropy amongst ourselves; and we forthwith determined to lay the article before the readers of *The Churchman* at our earliest opportunity, with something such an introduction as we are now endeavoring to write.

We, too, have a large surplus of female population in some parts of our country, and a corresponding deficiency of the same in other parts; and it is certainly very difficult to say which of these two be more fraught with evil to the parties concerned. There have been—whether there be any such now, we know not—what were called Moral Reform Societies among us, gotten up for the laudable though seemingly impracticable purpose of recovering the fallen; but ordered and carried on with so much more of zeal than knowledge, and with so much of heedless and wilful self-confidence on the part of their authors and leaders, that they could hardly have any other effect than to draw new victims into that same terrible and loathsome abyss whence they were making such noisy and ineffectual efforts to draw others out. We cannot choose but think that all such well-intentioned but not wise reformers would work to far better issues, if they would abate their self-wisdom, and confine their efforts to the humbler task of trying to relieve the yet unfallen from those hard conditions and necessities, which expose them to the cruelest insults and temptations, and too often force them upon that course which involves the last and lowest desecration and degradation of womanhood; and from which it is all but impossible for any to return or be recovered, because of the very horror and disgust with which their condition is naturally regarded.

In our cities there are multitudes of young women, each of whom might most truly say—

> "And homeless near a thousand homes I stood,
> And near a thousand tables pined and wanted food."

And we have known of many an honest poor girl toiling on from day to day for a miserable pittance, as true of heart as the sun to his daily course, and holding her honor dearer than life; herself unable, with all she could do, either to live comfortably where she was, or to fly to a more hospitable region; and we have wondered at the heroic virtue which was proof against all the suggestions of continual labor and hunger, and at the same time accompanied by a sensitive modesty and noble pride that still shrunk from appealing to the charities and sympathies of a cold world. And in our cities there are, no doubt, many large establishments that have grown and are growing rich by their enormous profits upon the needlework of those to whom they pay almost nothing, and who are held to this life of unrewarded hardship by their sensitiveness of honor, feeling, as they well may, that to solicit relief in the face of unsympathizing man, is in effect to invite insult. That the ranks of prostitution are often and largely replenished from this cause, is beyond question; that they are not still more replenished, may well be matter of wonder. And perhaps the saddest consideration of all is, that while this cruel necessity often mitigates, if it do not nearly remove, the guilt of falling, it is still in vain for the victim to plead that necessity in mitigation of the shame and disgrace; society allowing no escape from the penalty of an act thus forced upon the sufferer by the stern threatenings of starvation.

Surely, then, there is no more inviting walk for a genuine philanthropy than in carrying timely relief to such victims of silent suffering, of hopeless want, and unrequited or ill-requited toil. Nor should it be forgotten, that perhaps the strongest possible motive and stay of female virtue lies in the hope, so natural and so becoming to a woman's breast, so hard for a true woman to give up, and so perilous in the giving up—the hope of being one day honorable and useful and happy, at once blest and blessing, as a wife and a mother.

And, on the other hand, it is worthy the gravest consideration, we will not say how apt, but how certain man is to sink into stupidity and brutality, and all manner of sottishness—to become at once a foolish and a brutish thing, only as much worse than a beast, as he is capable of being better—when the presence and society of women are permanently withdrawn. So true it is, that whatsoever influences are most apt to quicken the mind, to curb the passions, and to purify the heart of man, do still wait upon the footsteps of a virtuous and honorable womanhood. What reflecting man does not shudder at the thought of what we should all become, but for the kindling and restraining power of social and domestic ties, either in possession or in prospect? For, indeed, such is the mysterious web and texture of our being, that, if we may so speak without irreverence, it is only where men and women are socially and domestically gathered together, that the humanizing spirit of nature is there in the midst of them. The sentiments that spring up in each sex, under the kindlings and inspirations of the other's countenance—in these alone consist, from these alone can grow, the life, the health, and beauty of our moral being: so that without each others' presence, all the animal in our nature is left to run wild, and all that is divine is left to sleep, or perchance to rot in the germ.

Of course it will be seen at once, that in these remarks we are looking to the condition and prospects of the thousands of young men who have gone from our Eastern towns and cities to the wilds of California. All or nearly all these influences of home and of society—influences which men can nowhere safely be without, which are at all times and in all places needful to kindle and restrain—all these they have left behind: and that, too, when the very purposes for which they have gone render such influences more than ever essential to their moral safety; more than ever needful, to keep them from falling into something far worse than the worst that we know of a life of untamed savagery.

We trust, then, that we shall not seem visionary or fanatical, in starting the question, whether there be not here a call for philanthropic and patriotic enterprise, more earnest and more urgent than many that are now being responded to with so much of commendable industry and expense. Why should there not be a Female Emigration Fund established here, with a view to restore the social equilibrium that has been so fearfully disturbed by the flowing of our young men to the great El Dorado of the far West? How can they, whose sons and brothers and nephews and wards and neighbors have separated themselves from the social and domestic efficacies we have been considering—how can such turn their thoughts and charities to better account, than by making ways and means for repairing in some degree the perilous disproportion which has been thus created? sending on those necessary elements of social health and prosperity, which, by reasons of their excess, are in danger of corrupting into evil here, and from the want of which there is in the nature of things certain to be a vast, manifold, and hideous growth of evil there. We cannot persuade ourselves to think this a matter that may be safely left to take care of itself. And it seems to us that our duty herein is all the plainer and more pressing, forasmuch as the experiment has in circumstances strikingly similar been fully tried; with how great success, may be gathered in some measure from that noble editorial which, written in London, has innocently provoked the writing of this poor one in New York.

It is well worth stating, that since the editorial was written, another band of emigrants, forty-one in number, have embarked from England for Port Philip, under the auspices of the Female Emigration Fund; on which occasion, the Right Hon. Sidney Herbert, the founder of that Fund, being necessarily absent, a letter was read to the emigrants from his honorable wife, in which that benevolent lady reminded them in most affectionate terms of the great importance of the step they were about to take in leaving their native country for a distant land, and of the encouraging prospect held out to them; and urged upon them the necessity of persevering in a cause of honest industry, frugality, and virtuous conduct, as the only means of bettering their condition, and of reflecting credit alike on their motherland and on the Society which had enabled them to proceed to their future home. For the voyage, they were placed under the care of an experienced matron who had been to Australia more than once in that capacity. A teacher was also provided, to give them suitable instruction during the passage, and two physicians, to attend upon them in case of sickness.

We will but add, that the Female Emigration Fund, originally amounting to twenty-two thousand pounds, was established by voluntary subscriptions in the winter of 1849; and that its operations thus far have been productive of unmixed good, both on the emigrants themselves, and on those from whom and those to whom they went.

After such a wearing out of the reader's patience by this our long preface, we must needs fancy him or her getting somewhat impatient to see the article in question. Here it is.

> It is now more than three years ago that Mr. Sidney Herbert originated the Fund for promoting Female Emigration. The letters of our Special Correspondent had revealed the enormous amount of misery and vice to which the London needlewomen were exposed; and the institution of that Fund was among the earliest results of the disclosures referred to. More than a thousand young women of good character have already been sent to Australia at the expense of this charity. On more than one occasion we have called the attention of the public to the benefits conferred on these emigrant girls; and very interesting letters from some of them were published in our last Saturday's impression. They have exchanged penury and imminent ruin in the garrets of east London for the open plains of Adelaide, and the sunny slopes of Sydney. We hear of one of them drawing the great matrimonial prize of a husband with £2,000 a year; and though we cannot hold out such tempting lures to all emigrating maidens, it is something to know that they may reasonably expect honest and well-conducted husbands, good houses, and abundance of the necessaries of life. The Committee of the Fund state, however, that their resources are now nearly exhausted; and at the present rates of freight, they will not be able to procure passages for many more emigrants. On examining the Society's balance-sheet, we find that the girls have been hitherto sent out at a cost of about £18 per head—a small sum for a philanthropist to invest in securing an honest English mother to a colony—a small sum for a religious person to give for the sake of saving a Christian soul from the fearful temptations of ill-requited toil and grinding misery. We do not mean to say that every girl has turned out well, or that all the emigrant ships have been under equally good discipline. All attempts at charity, however judiciously devised and ably executed, have their exceptional cases. But, as a whole, the Female Emigration Fund has had complete success. The longer it works, the better it works; and we most earnestly hope that the appeal which is now being urged for its continuance and expansion will be immediately and warmly responded to.
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> There are two points of view under which this subject presents itself—the amount of good conferred on the girls themselves, and on the class to which they belong, as *emigrants*, and the benefits which they offer to the colony as *immigrants*. So far as our appeal is concerned, we may pass rapidly over the latter consideration. The Female Emigration Fund not only promotes an object of general social utility, but it gives the Mother-country an opportunity of retrieving some of the wrongs which she has inflicted on her penal colonies. It is one of the first duties of the State to secure, both at home and in its dependencies, a respectable state of public morals; and our charity cannot be better employed than in furthering the domestic happiness and well-being of our expatriated brethren. A country's strength is in its hearths—the fireside virtues are the secret of a nation's social integrity—the security of the State is in the family. We have sent enough of female corruption to the shores of Australia—the present Fund presents an opportunity for patriotism and charity to redress the injury perpetrated by the State. It is a debt we owe to our colonies to offer them the corrective of an honest and unpolluted female population. In sending pure wives and mothers to Australia, we are cementing its attachment to the English Crown and Government; and the marvellous prosperity of our Southern dependencies, and the immense inducements which they hold out to respectable women, seem to be providentially designed, among other purposes, for relieving us from the dangerous and unnatural excess of unemployed female industry which exists at home.
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> But our immediate concern is with our own social duties here in England. We rejoice, indeed, if, by any means, we can exercise a beneficial influence over the future of the Australian continent. It is something that, in every respectable and well-conducted girl whom we land at Sydney or Adelaide, we are casting a good grain in that mighty seed plot of nations, and providing for the perpetuation of English blood and English virtues and manners. But, as regards ourselves, we have personal responsibilities and duties towards our poor, hard-worked, and much-tempted shirt-sewers and waistcoat-makers. Their wages have not risen—at least not in proportion to their needs; and their moral perils certainly have not decreased. Even on the lowest ground of expediency, it is our interest to get rid of a superabundance of unemployed females—a derangement of the social equilibrium which holds out a powerful encouragement to prostitution. To promote the emigration of yet uncorrupted girls is economically, as well as morally, a social duty; for it strikes at the root of vices which are no less expensive to the community than they are destructive to the individual. All non-productive classes are dangerous to the State; and never is the danger more formidable than when it presents itself in the shape of an unemployed excess of female population.
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> These are considerations which address themselves to the patriot and the economist. Need we say what higher motives appeal to philanthropy and Christian duty on behalf of these forlorn and neglected girls? Not long since, in urging the claims of the Church Penitentiary, we dwelt on the necessity and duty of providing a remedy for female profligacy. But if, politically as well as religiously, prevention is better than cure, it is as much a Christian obligation to forestall sin as to provide its victims with a home. In the Emigrant Fund we have a scheme which is working well—which is rescuing the weak from temptation, and the poor from penury. Shall its work of mercy be permitted to languish or expire? We trust not. Prosperous times likes these bring with them new and peculiar responsibilities; and it must not be forgotten that, while destitution has been alleviated among the class for whom we plead, the cost of emigration has risen very largely. If it is more difficult than ever for an honest girl to emigrate, the greater is the chariiy of assisting her to exchange the fetid food of the stalls of Whitechapel for "the grapes and peaches of Perth," and the hovels of Stepney for the land which seems almost to reverse the Scriptural curse. The Australian Cœlebs at present cannot think of searching for a wife—it is the female emigrants who are the choosers; and if any decent girl remains six months without her "stone house and lawn" at William's Town or Swan River, it will only be from embarrassment in selecting among her suitors. Never was there a charitable enterprize which more forcibly commended itself alike to the feelings of the Christian philanthropist and the judgment of the social reformer, than the Female Emigration Fund; and we earnestly trust that a great and beneficial work, which has thus far so completely justified the expectations of its promoters, will not be suffered to droop and languish for want of adequate support.

Triumphs of the Gospel. In no country has Christianity, in modern times, obtained so complete a triumph over heathen idoltry as in the Sandwich Islands. The principles of the gospel have reached every class of society, and form an element in all the national institutions. The number of common schools in these islands is 315, containing 15,000 pupils. The cost of these schools is 26,000 dollars, and the annual expenditure for education amounts to 60,000 dollars, three fourths of which is paid by the government. The churches contain upwards of 20,000 members, of whom 1,400 have been admitted during the past year. The Sandwich Islands contribute liberally to the support of their own religious institutions, and also to foreign missions. A mission has been recently commenced in the *Micronesian* group, 2,000 miles to the westward, towards the equipment of which their liberality exceeded the most sanguine expectations, and is above all praise.—*Record.*

THE CHURCH AT HOME.

New York.—Since Wednesday the 2d inst., the Right Rev. the Provisional Bishop has confirmed one hundred persons, as follows: Thursday the 3d, in private, a sick member of Emmanuel church; Friday the 4th, ten at St. Peter's church; Brooklyn; Sunday the 6th, morning, sixteen at Grace church; afternoon, twenty-seven at the church of the Incarnation, evening, twenty-seven at St. Philips' church; Wednesday the 9th, nineteen at Christ church, North Brooklyn, four of whom were from Calvary church, Williamsburgh.

Connecticut.—On Sunday the 6th inst., the Right Rev. the Assistant Bishop visited St. Andrew's church, Meriden, and in the course of the day preached three times, aided in the Holy Communion, catechized the children, confirmed twelve persons, and addressed the candidates.

Western New York.—On Sunday the 6th inst., Bishop De Lancey visited Zion church, Palmyra, Wayne county, and in the morning preached and administered the Holy Communion, in the afternoon baptized the infant daughter of the Rector and addressed the Sunday scholars, and in the evening preached again and confirmed seventeen persons. The *Gospel Messenger* adds: "Large congregations attended these services, and the confirmation was attended by more than five hundred persons. One person was confirmed in private, making the whole number confirmed eighteen."

New Jersey.—A correspondent writes us that "the state of Bishop Doane's health is still very precarious, and his physicians have told him he *must* go abroad;" and that "if he goes, he will probably sail on the 9th of April." From the same source we learn that on Sunday the 6th inst., at St. Mary's church, Burlington, the Bishop ordained his son, Prof. William Croswell Doane to the Diaconate; the Rev. Messrs. Germain, Frost, Wright and Hyde being present and assisting. The scene is described as having been exceedingly solemn and affecting; and we can well conceive how the great soul of Bishop Doane would be all alive with thought and emotion at a time when all the feelings of the Bishop and parent were thus brought into united exercise. In the afternoon of the same day the Rev. Mr. Doane read the service and stood sponsor for two colored children, the Bishop administering baptism and catechizing the Sunday scholars of the parish. The same writer informs us that the Right Rev. Prelate was expecting to ordain three to the Priesthood, and administer Confirmation at his own parish, which is St. Mary's, Burlington, sometime before the 21st inst. That, besides the Diocese and the parish, the latter having about two hundred communicants, the Bishop has under his care between two and three hundred pupils. Also, that the cathedral at Burlington is expected to be finished during the coming summer; that Christ church, New Brunswick, and Grace church, Van Voorst, are nearly ready for consecration; that a new church is being built at Newark, another about to be built at Millville, and another at Morristown; and that a school-house and chapel combined are soon to be put up at Camden. Also, that the Rev. Mr. Doane intends to start a new parish in the suburbs of Burlington, and that the church at Hudson is nearly finished, and will soon be ready for consecration. We are further assured that the Bishop says he wants five or six men as soon as they can be had, and in fact that a dozen or more could be settled immediately in different parts of the Diocese. It need not be said that in all this there is much to cheer, and somewhat, withal, to sadden. Most sincerely do we hope that the remainder of the Bishop's life may be strowed with such comforts as are now springing up around him as if on purpose to recompense the cruel hardships that have been so unfeelingly put upon him.

Pennsylvania.—It appears from *The Register*, that since the 9th of February, the Right Rev. Bishop Potter has confirmed one hundred and thirteen persons, as follows: February 9th, at St. Stephen's church, Philadelphia, fifteen; February 13th, at Minersville, two; February 16th, at the church of the Advent, N. L., nineteen; February 20th, at Trinity church, Southwark, twenty; evening of the same day, at St. Andrew's church, Philadelphia, twenty-seven; February 23d, at Emmanuel church, Kensington, seven; February 27th, at St. James' church, Downington, four; in the afternoon of the same day, at St. Paul's, West Whiteland, one; March 6th, at Gloria Dei church, Philadelphia, eighteen. Also, within the same period, he has consecrated the following churches: February 12th, St. Mark's church, at Birdston, Berks county; 13th, Trinity church, at Pottsville; March 6th, church of the Atonement at Philadelphia.

From the forty-first Annual Report of the society for the advancement of Christianity, it appears that the Diocese now has twenty missionaries in the field. The summary of their reports is as follows:

Baptisms, 344; Confirmed, 124; Communicants, 872; Sunday Schools, 24; Teachers, 178; Scholars, 1449; Bible Class Pupils, 97; Families, 703; Total of Services, 1724; Organized Congregations, 23; Other Places of Service, 42; Public Communions, 151; Private, do., 6; Total of Contributions, from Mission Parishes, $3,857.

The income of the society has been, from donations, subscriptions, and collections in churches, $2,650 57; Legacies, $1,000. Dividends, balance from last year, &c., make up the amount to $8,010 35. Besides the above, this society holds stocks, in trust for the Episcopate, amounting to $16,893 75. Its own funded endowment amounts to $13,712 34.

From the report, it appears that the contributions from parishes are $800 less than for many years previous. From Mr. David Hoffman they had received $50; from Capt. Norris Stanley (bequest), $500; from Mrs. S. B. Brown, $300; and from a female communicant, in lieu of legacy, $500; so that the parochial deficiency was more than made up, and the salaries of the missionaries had been increased to an average of $187 50 *per annum*.

THE CHURCH ABROAD.

England.—The late arrivals from England bring the sad news of the death of the Rt. Rev. William Grant Broughton, D. D., Bishop of Sydney, and Metropolitan of Australia. He died at London on Sunday Feb. 20, being in the 65th year of his age. Dr. Broughton was of Pembroke College, Cambridge, where he took his first degree in 1818. After some years he became Curate to Dr. Keate, then Head Master of Eton, and while there his character became known to the Duke of Wellington, through whom he was first sent to Australia as Archdeacon, and afterwards, in 1835, as Bishop, since which time he has never left his Diocese till the last year. His death is said to have been, like his life, simple and devout. The immediate cause of it was a severe attack of bronchitis, together with the exhaustion consequent upon his voyage, and the terrible scenes he went through on board the *La Plata*, known as the fever-ship. Without any very great or very shining qualities, Dr. Broughton was one of the most respected and influential of the English Prelates. His administration was so faithful and judicious, his life so upright and simple, his piety so ardent and self-sacrificing, that all were in love with him. The loss of such a man at any time could not but be deeply felt: at the present time there is no seeing with our human eyes how his place can be made good. It is thought probable that Dr. Tyrrel, Bishop of Newcastle, will succeed him in the Metropolitan See of Sydney.

A letter from Lincoln to the Editor of the *Guardian*, dated Tuesday, Feb. 22, says, "Dr. Hook is the only name currently reported in the Diocese as likely to succeed Dr. Kaye in the See of Lincoln. It would, we believe, be satisfactory to all parties in the Diocese, as a working Bishop is so much needed." The *Guardian* adds that "in London Dr. Jacobson and Dr. Jelf are freely named, but of course without any authority."

The *Globe* states that "in consequence of the Bishop of Lincoln's death, the Bishop of Llandaff will succeed to a seat in the House of Lords, but the new Bishop of Lincoln will not be entitled to a seat in Parliament until a vacancy shall occur in the Episcopal Bench, other than the Archbishops of Canterbury and York, the Bishops of London, Durham, and Winchester. This arrangement takes place under the provisions of the Act constituting the new Bishopric of Manchester."

The Bishop of Ripon, Dr. Longley, it is said, was going to begin, on the 28th, a course of pastoral visits in his Diocese, preaching at the several churches, and staying with the Clergymen, somewhat after the primitive and the American fashion.

On Sunday, Feb. 13, the Bishop of Oxford preached before the University at St. Mary's. Long before the appointed hour the places assigned for the undergraduates, Bachelors, Masters, and civilians were fully occupied. The text was from Hebrews iii.: "Lest any of you be hardened through the deceitfulness of sin." The *Berks*

Chronicle speaks of the sermon thus: "To attempt to give any outline of this impressive and forcible address would be only to deteriorate its simple and unstrained eloquence, while the irresistible earnestness of this close appeal to the conscience was truly characteristic of the Bishop of Oxford. Suffice it to say, that besides the warning to his hearers to guard against the deceitfulness of sin in themselves, the preacher explicitly pointed out the heinousness of making others partakers of our sins. It was not a mere learned essay, like too many of our University sermons, but a faithful practical discourse, in every way suited to the edification of the majority of the usual audience of St. Mary's." On Thursday the 17th, the Bishop held a Confirmation at Eton College, when 120 of the students were confirmed, besides several belonging to the families of the Masters and others in connection with the College.

A requisition having been issued for "a meeting of lay members of the Church of England on the subject of the projected Theological College at Lichfield;" the Archdeacon of Stafford has published a letter in the *Staffordshire Advertiser*, stating that the Bishop of Lichfield has laid aside the project for the present, "being unwilling that his Diocese should be agitated on a question respecting which there is so much difference of opinion both among clergy and laity."

A new church having been erected at Farlington, where it had been arranged to have an offertory every Sunday, with the Prayer for the Church Militant, as directed in the *Prayer-Book*; the Bishop of Winchester has refused to consecrate the church, unless that arrangement be abandoned, or, which comes to the same thing, unless the matter be left to his ordering. There is a sweet morsel of evangelical liberty for those who are so excruciated at the intolerance of the Bishops of Exeter and Ripon.

The new schools of St. Thomas, Charterhouse, where accommodations have been prepared for one thousand children, were lately opened by Earl Granville, President of the Council, the Bishops of London and Salisbury, the Duke of Argyll, Earl Powis, Sir Stafford Northcote, and the Dean of St. Paul's, being present. The Rev. Mr. Rogers, Incumbent of St. Thomas, explained, that these schools were begun in a blacksmith's shop; that the number of scholars went on increasing till it reached eight thousand, when two hundred had to be dismissed for the want of room. That what had been done in that district, which was inhabited only by the middle and laboring classes, was enough to show that schools might be raised in every parish. That they were meant to be national schools, where all classes might obtain education at a moderate cost; the payments ranging from 2*d*. a week to £1 per quarter. That the children of the lower classes would not be excluded from the Upper Schools, provided they were mentally fit to enter it, and their parents would let them remain long enough to profit by the instruction.

The Bishop of London said that, "when he talked of education, he meant in the first instance holy education—education in the holy principles of our religion; and he should be especially wanting in duty to that Church over which he was a ruler, if he did not say that he meant by holy education, a Church education. He did not mean to say that other religious bodies did not give a holy education, but when he himself used that term, he meant a Church education. The doors of Mr. Rogers' schools would always be open to the children of persons whatever might be the religious opinions, but, nevertheless, the schools must be Church of England schools."

The Bishop was followed by the Duke of Argyll, who spoke as follows:

He came there on the full understanding that this was a Church of England school, and a Church of England school only; and though he was not a member of that Church, he rejoiced that it was so. He supported the cause of education in connexion with the religious communities of the country, and with a definite religious faith. He thought it best that education should be mainly carried on in connexion with them, and especially in connexion with the greatest of all—the Church of England. He trusted that other clergymen of the Church of England would be stimulated by the example of the Rev. Mr. Rogers, and that children, "the gift and heritage of the Lord," in this city of London, would be brought up in the faith of that Church, and would be taught by what they were surrounded, and especially the religious blessings which they owed to the Established Church of this country.

There was another reason why he rejoiced in the spectacle of that day. He rejoiced as a member of Her Majesty's Privy Council. It was by such exertions as these on the part of individuals, whether clergymen or laymen, that the wheels of Government were smoothed, and that the task of legislators was made easy. The Privy Council could only supplement the exertions of religious bodies in this great and holy cause in proportion to the degree in which they had first come forward, but those present hardly knew how important it was that those exertions should be heartily made, or how unanimous the whole voice of Parliament would in that case be that they should be supplemented by more than the present measure of support. He was glad to see this work undertaken, not only by clergymen, but by clergymen of the Church of England. He was not himself a member of that Church, but he was sure that there was no enlightened Protestant in this kingdom whose best wishes and desires were not with the Church of England. Other Protestants might agree with some rather than with other members of the Church of England, as to the particular direction from which its greatest danger was to be feared; but all desired that those dangers should be triumphantly overcome; and for himself it was his most sincere desire, not only as a statesman, but as a member of his own Church, that the Church of England might vanquish all her enemies, and that by her efforts in the cause of education, and more strictly of religious education, she might be blessed, and might promote the great ends of her original institution.

The above may suffice to make it understood that these schools and others like them, are under the patronage of the National Society, and that as such, the Queen's Privy Council is more or less concerned in them. It appears that during the last year certain changes were made in the Minutes of the Council respecting the management of the schools. On Saturday the 19th ult., a deputation of Church-schoolmasters waited on the Lord President with a Memorial against those changes. The following is the report of the interview:—

Mr. Hay, in presenting the Memorial to Lord Granville, said that the deputation did not represent any separate Association. It was deemed advisable to form a general Committee of metropolitan schoolmasters, in order to assertain the feeling of the great body of teachers of Church Schools. An appeal was issued by the Committee, and circulated throughout England and Wales. By the replies they have received, they are assured that there is a strong and decided opposition to the altered Minutes throughout the country. Ten provincial Associations of Church-schoolmasters have adopted Resolutions approving of the Appeal, and of the steps taken by the Metropolitan Committee.

Mr. Self assured his lordship that no feeling of mere opposition actuated the Committee by whom the deputation was sent; it was rather a defense of our rights as Englishmen and as Christians.

Mr. Reid referred to the Reports of the Committee of Council as furnishing abundant evidence of the insecurity of both the income and the position of the schoolmaster.

Mr. Farnham wished to acknowledge the obligation of the schoolmaster to the Committee of Council for having improved his income, advanced his position in the country, and giving him a standing amongst his neighbors suitable to the claims of his office.

Earl Granville, in replying to the deputation, stated, that immediately after the publication of the altered Minutes of the late Government, Lord Lansdowne in the House of Peers, objected to the administration of the educational grant under that Minute, being contrary to the conditions upon which it had been granted. The late Government promised to keep the Minute in abeyance till a further educational grant was asked for. The present Government had taken the subject into consideration, and his lordship stated that the Committee of Council would not come to any light decision on the matter. Very shortly Lord John Russell will lay before the House of Commons the intentions of the Government, which will embody the subject of the Memorial. The noble lord considered it was the duty of the Committee of Council to listen to any grievances from schoolmasters, being fully assured that they would not base them on any frivolous grounds. His lordship regretted that any indifference should arise to make the Clergy less anxious in assisting to carry on the work of education; and he thought it due to the schoolmaster, in the laborious duties he had to undertake, that the Government should assist in every way they could to raise his social position. The deputation then withdrew.

Perhaps it should be noted in this connection, that the Queen has lately granted a Royal Letter to the National Society. From this Letter it appears that the number of children attending schools in immediate connexion and correspondence with the National Society amounted in 1813 to 40,484, 1833 to 400,830, in 1837 to 597,911, in 1847 to 816,874, and at Christmas 1851 to 886,430; while the total number of Church schools known to exist up to Christmas 1851, is 23,457, with 1,564,401 scholars. That the grants made by the Society in aid of building, enlarging, or improving schoolrooms and teachers' residences, up to Christmas 1851, amounted to £325,734. That the training institutions of the Society have, during the last nine years, sent out 2147 trained teachers.

The Royal Letter having been published and sent forth in all directions to the Clergy, the self-styled Evangelicals have issued a protest, and circulated a Memorial to the Queen, against it. In the Memorial they state that "they are not fully persuaded in their minds that the affairs of the Society are conducted according to the true and Protestant principles of the Established Church;" that "on the contrary, they have reason to believe that a party in the Church, who incline towards Romish errors, exercise undue influence in the councils of the Society, and that restrictions are thus laid upon the Clergy, and terms of union prescribed which interfere with the liberty of judgment and action." They further allege that "in the training or normal colleges of the Society, or in some of them (which colleges they regret to find now, for the first time, introduced into the preamble of the Royal Letter), principles are inculcated and practices observed of a dangerous and Popish tendency;" and they pray that, "seeing there are many other societies for which the memorialists are called to plead, quite as nearly connected with the Church, but without the aid of a Royal Letter, and that the National Society itself professes to be a voluntary institution, they may be permitted to understand the Royal Letter as a recommendation, not as a command—that so their consciences may be relieved from the burden of disobedience on the one hand or of insincerity on the other."

Scotland.—The Right Rev. Charles Wordsworth, Bishop-elect of St. Andrews, Dunkeld, and Dunblane, having been unanimously approved by the Episcopal College, was consecrated at St. Andrew's church, Aberdeen, the 25th of January, by the Right Rev. Dr. Skinner, Bishop of Aberdeen and Primus, assisted by the Right Rev. Drs. Terrolt and Trower, Bishops of Edinburgh and Glasgow. The Bishop of Argyll and the Isles was also in Aberdeen at the time, but prevented by illness from joining in the services. There were about thirty of the Clergy present.

On the same day of the consecration an Episcopal Synod was holden at Aberdeen, whereat, among other things, the following declaration was inserted in the minutes:

> The attention of the Bishops was then called to the publication of an *ex parte* statement in the *Morning Chronicle* of January 10th, purporting to be a narrative of the proceedings of the Synod of January 4th, but placing those proceedings before the public in a most unfair and injurious manner.
>
> The *ex parte* statement is similar to those other indications of the *animus* with which the whole opposition to the Warden's Confirmation has been conducted, which led the Bishop to censure the protesters for much unfairness in their proceedings. And this publication was the more objectionable, as the Bishops certainly cautioned both parties on the subject, and conceived that a pledge had been given that no part of their printed papers should be published without being previously brought to the Bishops for correction. The Bishops had also declared in one part of their findings, that they should consider any premature publication to be deserving of grave censure.
>
> The publication of that *ex parte* statement necessarily raises in the minds of the Bishops the question, as to whether or not it is advisable to publish at length the whole proceedings, as taken down by their shorthand writer.
>
> Inasmuch as, however, the evidence produced on the one side and on the other consisted very much of private letters, never intended for publicity, and the publication of which would only perpetuate feelings which the Bishops trust will speedily subside, they do not consider that any good end would be answered by an extended publication.
>
> They consider that all dutiful and well-disposed members of the Church may be satisfied with the recent findings, when they remember—
>
> 1st. That the Caucus confer the right, or rather impose the duty, on the Episcopal Synod of deciding in such cases; and when they remember—
>
> 2d. That the explanation of the Warden was *unanimously* declared by the six Bishops (the entire College at the time) to be satisfactory.

Melbourne.—The Bishop of Melbourne is said to have applied for a loan of £5,000 or £6,000 for the importation of iron Churches, to be set up at the diggings and elsewhere, into his diocese. His Lordship is, it appears, going about preaching among the diggers, using occasionally the stump of a tree as his pulpit. A gentleman in his diocese, having realized a much larger sum for his land than he had expected, has presented the Bishop with £500, one-tenth of the proceeds, as an offering for the benefit of the Church.

Nova Scotia.—The Annual Meeting of the Diocesan Church Society was held at Halifax on the evening of Thursday, the 10th ult. The *British North American* gives the following report of the meeting:

> In former times, we were in the habit of reporting the proceedings of these Church Meetings, for the information of all our readers, especially those of them who were Churchmen; but absolute want of accommodation, and some regard for the dignity of our profession, has forced us to relinquish a duty we would readily discharge, if proper arrangements were made for the purpose.
>
> As a spectator, we occasionally take a few notes to please ourselves, and were delighted to see the meeting on Thursday evening more than usually numerous—the hall being filled with 700 or 800 persons. After the usual prayers, the following resolutions, accompanied by appropriate speeches, were passed by acclamation.
>
> Moved by Judge Bliss, and seconded by A. M. Uniacke, Esq.,
>
> Resolved, That a review of the efforts of the Society during the past year, leads us to renew our thanks to Almighty God for His mercies, and to lean only upon Him for protection and support in our future labors.
>
> Moved by the Hon. Chief Justice, and seconded by Jas. R. Smith, Esq.,
>
> Resolved, That while the result of our efforts depends entirely upon the will of the Supreme Divine Head of the Church, the individual responsibility of every member of this Society calls for redoubled exertion in supporting our Church Institutions in this Province.
>
> Moved by the Rev. Mr. Elliot, of Pictou, and seconded by Benj. Zwicker, Esq., M. P. P.,
>
> Resolved, That we cannot allow the present occasion to pass without again acknowledging our debt of gratitude to the Venerable Societies S. P. G. and S. P. C. K., for their past benefits and present support.
>
> Moved by Major Norton, U. S. Consul at Pictou, and seconded by Mr. W. M. Brown.,
>
> Resolved, That while we express our sympathy with the efforts of our sister Societies in other Dioceses, we acknowledge that their greater success should stimulate and encourage us in renewing our exertions.
>
> The last Resolution was accompanied by a speech from Major Norton, which, being of a novel character, was received with great enthusiasm.

HOME ITEMS.

Except the ordinary daily chapter of crimes and accidents, which we prefer leaving for the exclusive benefit of the secular press, but few passages of much interest are occurring just now within the borders of Uncle Sam's narrow farm. The national Senate still continues in extra session, the debate on Mr. Clayton's motion occupying a good part of the time. Mr. Douglass seems thus far to have been the most formidable antagonist to the distinguished Senator from Delaware. The report of the proceedings on Tuesday the 15th gives a short passage between them, that is well worth thinking of. Mr. Douglass having said that it was impossible to check our steady, regular growth and expansion, and therefore it was useless to make treaties with a view to fix our limits; Mr. Clayton said in reply,

> The idea is, that we are incapable of regarding treaty stipulations—we must grow. He did not know whether the Senator meant that kind of growth which has given to us a country greater than Rome in its palmiest days, greater perhaps than is enjoyed by any civilized nation of the globe—and yet we are told we are not to obey our own solemn pledges of honor. It is nothing but the declaration of the Senator. Let him explain as he can that we are incapable of controlling our impulses and passions. The solemn pledge of honor binds a man at all times, and the solemn pledge of a nation binds it. Are we to sit here as the constitutional advisers of the President, and as honorable men maintain that treaties cannot restrain us, after we bind ourselves to remain within certain limits? If such a principle should be established, what nation would consider itself under obligation to maintain treaties with us? If any nation, above all others, owes anything to the faith of treaties, it is this. We owe our existence to the French treaty of 1778, which gave confidence and an earnest of success to our revolutionary sires. Our destiny from that moment became fixed. And now, when we have become strong, shall we disregard treaties? He trusted no idea of growth of this country would ever induce any American statesman to abandon the principle without which we would become a byeword and a hissing throughout the globe. As to the treaty with Mexico, the Senator says he opposed it for the reason he was adverse to the clause which fixed limits, and that the time will come when Mexico will become indispensable to our progress and happiness. But Calhoun, in thrilling tones, said the conviction was carried to nine-tenths of the American people that Mexico is forbidden fruit. When we annex the eight or nine millions of Mexico to this country, then the days of our Republic will be numbered. Are we crowded? We have a hundred millions of acres of land on which the white man has never trod. If in the lapse of time our present area shall be covered, and men shall desire to extend the area of liberty, then he should not stay the advance of progress, but he thought the day should never come when the American statesman could make the declaration that we intend to disregard treaties. We have always regarded treaties faithfully. The honor of the country is yet dear to us, and is more valuable to the true American than all the land which Mexico contains. There was a sentence in the Inaugural of the President which met his unqualified approbation. The language was that his Administration should leave no blot on the country's record, and that there should be no act of his which could not challenge investigation before the civilized world.

The treaty of international copyright, it is said, is still in the hands of the Committee on Foreign Relations. It has been a long time the subject of negotiation; and the convention now before the Senate was concluded between Mr. Webster and Mr. Crampton, before the illness which terminated the life of the late distinguished Secretary of State. A single clause only has been added by Mr. Everett. The clause providing that the treaty may be abrogated at the will of either party at the end of five years, is readily agreed to by the friends of international copyright, on the assumed ground that if given a five years' trial, neither nation will desire to abandon it. The treaty will probably be reported to the Senate, but no vote upon it is expected this session, as it is certain to meet considerable opposition. Mr. Everett and Mr. Clayton are both known to be warmly in its favor; but the Democratic members of the committee seem to view it with suspicion.

Last Tuesday, the Senate in Executive Session ratified the treaty negotiated by Messrs. Everett and Crampton, for the speedy indemnification of American claims against the English government, and English claims against the American government, particularly claims arising out of false seizures under the Slave Trade Treaty and under Custom House Regulations.

A large number of Executive appointments were also confirmed the same day; among which were Messrs. Charles G. Greene, Charles H. Peaslee, and Henry W. Bishop, as Naval Officer, Collector, and Sub-Treasurer, at Boston. Also the Postmaster and United States Marshal for the same place. Also Messrs. Thompson Campbell of Illinois, George W. Thompson of Virginia, and Alpheus Felch of Michigan, as Commissioners to settle land titles in California.

The *New York Daily Times* has of late been publishing a series of communications touching the question of religious liberty as involved in the case of the Madiai. Much of this controversy has been occasioned by a letter from Archbishop Hughes, in which the question was sophisticated and mystified far beyond what was to have been expected from a man of his reputed shrewdness and sagacity. It may be doubted whether he did his cause much service in so defining liberty of conscience as to make it out a thing that never had been and never could be violated. People might be apt to infer, that such a definition was the only one that could stand with that liberty, not indeed, as claimed, but as allowed, by ultramontane Romanism. Probably no other definition would serve the double purpose of preventing secession in Italy and of making converts in America. But the sophistry was too thin and transparent, showing a trickish spirit, without coming to anything as a trick. However, it is not our purpose to enter into the question at present. The *Times* of Tuesday acknowledges the receipt of several other articles on the subject, and thereupon makes the following apt and close-fitting remarks:

> We shall publish them as speedily as the demands upon our columns will permit. It cannot be denied that great public interest has been created in this subject, by the language held upon it by several papers in various sections of the country claiming to be the organs of the Roman Church. The course those journals have pursued has been well calculated to strengthen and confirm the conviction, which zealous Protestant writers had repeatedly expressed, that the Roman Catholic Church is *hostile* to freedom of conscience, and determined to restrain it whenever it has the power. No more serious injury could be inflicted upon that church than would inevitably result from whatever, on the part of its recognized organs, tends to establish such a position. It has no worse enemies than the fanatical bigots who assert for it rightful supremacy over the religious convictions and conduct of the community in which it exists.

Early on Tuesday morning the steamer *Uncle Sam* arrived, bringing two weeks' later news from California. The mining districts were recovering from the disasters to which they had been reduced by the floods and want of provisions. The *Uncle Sam's* freight of gold was small, being only $310,000. It appears, however, from the *Alta Californian* of Feb. 16, that the semi-monthly shipments of gold on board the *Brother Jonathan* and the *Tennessee*, which sailed on the 15th and 16th, amounted in all to $3,790,558; the largest semi-monthly shipment ever made from that port. The most considerable item of news, further, comes to us in the following terms:

> The newest development in the enterprise of the people of California is the active movements towards the construction of plank roads. Planked routes have been projected from Marysville and Sacramento to Nevada and Auburn, and the press of these towns is zealously urging their immediate construction. The removal of the capital to Benicia constitutes an episode in the ordinary current of legislation. Although much doubt exists as to the validity of the act providing for removal from Vallejo, and declaring Benicia the permanent seat of State government, yet no disposition has been manifested to thwart the wishes of the majority who cast their votes for the change.
>
> The citizens of Sacramento, after bravely breasting the severest calamities that can fall upon a commercial community—flood and fire, are now threatened with rivalry, which seeks to transfer a large portion of the capital invested in their city, to another place on the American river, named Sutterville. This place is in the hands of shrewd and sagacious men, who are exerting all their endeavors to build up a town which shall rival Sacramento. It is alleged in favor of Sutterville, that its site is entirely exempt from inundation, situation high and dry, and that being only a few miles north of Sacramento, it is just as easy of access as that place.

The annual Report of the Commissioners of Emigration has been published, from which document it appears that the total number of vessels employed in conveying passengers to this port during the year 1852 was 2,190, and the whole number of passengers landed was 340,144. The emigration from Germany was the largest, amounting to 118,611; while from Ireland there were 118,131. The German emigration has more than doubled the average of preceding years, and embraces 48,728 more than in 1851; while the Irish have fallen off 45,119, or nearly one-quarter less in number than in 1851. The receipts of the Commissioners of Emigration during the year were $572,529, and the expenditures $569,516; leaving a balance of $2,812. Since the organization of the Board, the expenditures for building, &c., have reached $300,000.

FOREIGN.

By the arrival of the steamship *Africa* on Sunday the 13th we have received London papers to the 25th of February. The news from the Continent continues to be of a highly interesting and important character.

England.—The cause of Lord John Russell's retirement from the Foreign Office is said to be, that his physical strength is unequal to the business of a great department in the Executive Government, added to the labor of leading the House of Commons. He retains a seat in the Cabinet and the leadership of the House, without the ordinary distinctions of office, without salary or patronage. His relinquishment of the Seals is thought by some to be little better than a pretence for shirking responsibility and bettering his condition, without any abatement of power.

One of the most interesting topics brought before Parliament was an announcement by Newcastle in the House of Lords respecting the transportation of criminals. He said that Western Australia was the only colony in that part of the world, to which convicts would in future be transported, and that they probably would not long continue to be sent there.——Lord Campbell could not refrain from expressing his most earnest desire that the Government should deliberately ponder, before they came to such a conclusion; as he thought transportation the best secondary punishment that had been or could be devised, for it afforded the best chance of reforming the criminals. He hoped some other places might be found where that punishment might be carried out. Lord St. Leonards agreed with him as to the punishment, but the question was whether it could be maintained; and so far as the necessity of discontinuing went, they must submit. He hoped it would not be given up beyond the necessity of the case; and thought that convicts might still for some time be transported not only to Western Australia, but to Bermuda, Gibralter, and other places, to be employed on the public works.

The Earl of Cardigan having started the question of doing away with the office of Lord-Lieutenant of Ireland, and having asked the intentions of the Government thereupon, Lord Aberdeen declined to discuss the subject, but assured the House that the Government had no thought of taking such a step.

On Thursday the 24th, Lord Ellenborough brought up the subject of the war with Ava, by moving for a letter written thereon in 1829 by the Directors of the East India Company to the Governor-General. He thought the present war anything but successful or satisfactory, and wished to know what view the Government took of the affairs in Ava, especially of the late proclamation for the annexation of Pegu.——Lord Aberdeen said, in reply, that the Government could not pass judgment on the military operations in Ava; but they had the greatest confidence in the Governor-General; and as he was satisfied with the war, and had determined to annex Pegu, they were disposed to acquiesce in the opinion of the late Government.——Lord Derby defended the operations against Ava, and read a memorandum by the late Duke of Wellington, to prove that the war could not have been averted; that it had been carried on with great gallantry and success; and that in justice both to the Peguese and to England, the Government was bound not to stop short of the annexation of the province.

In the Commons, on Monday the 21st, Mr. G. H. Moore put certain questions as to what the Government had in purpose touching the Established Church in Ireland. He remarked that Irish members, amounting to a fifth or sixth of a working House of Commons, had pledged themselves to oppose any Government not prepared to legislate on the basis of perfect equality of religious denominations in Ireland; and that it was urged in behalf of two of those who had accepted office, that they would not have done so, had not the Government secretly pledged itself to such legislation. He hoped to have an answer frank and free from evasion.——Lord John declined going into any discussion on the Irish Church, but said the Government did not intend any measure on the subject except that already announced respecting Ministers' money; that no such secret pledge had been given; and that the members alluded to had taken office from their general knowledge of the principles of the Government.

On the 22d, several petitions were presented, praying that the grants to Maynooth College might be stopped forthwith. One of the petitions was signed by 17,300 persons of Manchester. Mr. Spooner, in presenting it, moved for a committee to consider the Acts touching Maynooth, with a view to the repeal of such clauses as provided grants of money to that Institution. He said the education at Maynooth upheld the students in their violent and almost rebellious conduct at the late elections in Ireland, and read accounts of priestly denunciations against those who had voted against the Roman Catholic candidates. He argued thence that the College had failed of the purpose for which it was intended. He also spoke of the Bulls still in force, absolving the Roman Catholics in England from their allegiance to the Queen; and implored the House to take strong measures to arrest the Papal encroachments. Mr. Spooner was followed by several speakers who kept up the debate till the hour of adjournment. The next day the debate was brought to a close, and the motion lost by a vote of 162 to 192.

On the 23d, Lord John Russell proposed that the House should go into committee of the whole on the subject of Jewish Disabilities. He then made a long speech in favor of removing those disabilities, and was followed by divers others speaking for and against. The debate was very spicy and spirited, and ended in a vote for going into committee, the majority being 234 to 205. A resolution was then passed granting leave to bring in a Bill.

Ireland.—At a meeting of the Irish Privy Council, held on Monday the 21st, a proclamation was issued for the better prevention of crime and outrage in the barony of Boylagh, and in some parts of Lower Killybegs and Innishkeel, lying within the barony of Banagh.

France.—The Paris correspondent of the *Evening Journal*, writing on the 24th, has the following:

> Within the last few days the Council of State has held several solemn sittings, some of them of three or four hours duration, at which the Emperor presided in person, and in which, as announced by the *Moniteur*, the budget of the year was warmly discussed and closely canvassed, with the view of reducing the expenses and bringing about that long-wished-for but apparently unattainable desideratum—an equilibrium. It is remarkable that the official papers should take so much pains to draw attention to the services of the Council of State on this occasion. It cannot be doubted that this thrusting of the Council of State into publicity is for the purpose of diminishing the importance of the legislative corps. The powers of the legislative corps have been curtailed till nothing is left but a mere nominal control over the finances. The object of Louis Napoleon is evidently to induce the country to believe that the legislative corps is of no use, and no doubt the time is fast approaching when he will dispense with it altogether.

The papers are making considerable ado about an ordinance lately issued by the Archbishop of Paris in condemnation of the Romish ultramontane journal the *Univers*. The conclusion of the ordinance is reported as follows:

> We prohibit all Ecclesiastics and all religious communities of our Diocese from reading the *Univers*.
>
> We prohibit, under pain of suspension, all Ecclesiastics of our Diocese, or residing within it, from writing in the *Univers*, and from taking any part whatever in the editing of it.
>
> We prohibit the *Univers* and other religious journals, as also all Catholic reviews published in our Diocese, from repeating, in the sense of insulting epithets, the terms 'Ultramontane' and 'Gallican', and we recall to the memory of Catholic writers that publications relative to the delicate question of theology ought not to be made except under the superintendence of the Ordinary, conformably to the Canons.
>
> The Vicar-General of our Diocese is charged with the execution of the present ordinance.

Prussia.—On Saturday the 12th of February, the Roman Catholic motion for an address to the King, praying him to order the recall of certain Ministerial instructions of last year, for the better preservation of the peace at "stations" held by Jesuit Missionaries in the midst of Protestant populations, and circumscribing the liberty of visiting the Collegium Germanicum or any foreign educational establishment conducted by Jesuits, was brought up, and, after a very animated debate of more than seven hours, was rejected by a majority of 175 to 123.

The minority contained the whole Roman Catholic party, the whole Left side, and a few members of the Right side; the majority consisted of the Right side, the Ministers, and the party of Bethmann-Hollweg; the latter had proposed, as a compromising amendment, to reject the motion for an address to His Majesty, but to refer the subject-matter of the grievances back to the Ministry for reconsideration, but on finding the turn the debate took he withdrew it, and with his party voted unconditionally against the motion.

According to the last official statement of the various religious confessions of the population of Prussia, the Roman Catholics number 6,063,186; the Protestants 9,987,277; and Mennonites, members of the Greek Church, and Jews, 234,551: together 16,285,014. Since this census the population has increased to within a very few of 17,000,000.

The King of Prussia, on receiving the news of the attempt to assassinate the Emperor of Austria, forthwith despatched a messenger to Vienna, with an autograph letter of condolence.

Austria.—The Vienna journals of the 22d state that Lebenji, on being interrogated by the magistrates respecting his attempt on the Emperor, declared that "he had been pondering over the necessity of assassinating the Emperor for the last two years." He is described as being violent in his demeanor to the examining magistrates. He is vulgar in his bearing, and totally without education. His face is small, sickly-looking, and he has long hair. He appears to have been abandoned to himself from his infancy. His interrogatory lasted the whole night. In the course of it he fell into frequent contradictions, and he made furious declamations against the state of things in Hungary, and especially against the gendarmerie. At first he did not give his real name. He wore a Hungarian hat, and was decently dressed. It has been ascertained that he has always displayed the greatest aversion for work, and has never lived long with the same master.

He is reported as saying that for a week before the assault he had walked every day on the ramparts in order to meet the Emperor, his purpose being not to kill, but only to wound him. Though he denied having any accomplices, every exertion was being used to discover the ramifications of the plot, in case it should turn out not to be an isolated act. It is said that on being taken to prison the assassin kept crying out, "Long live Kossuth!"

Italy.—Accounts from Tuscany report numerous extraordinary measures of precaution by the Austrian army of occupation.

Since the late disturbances at Milan, edicts and decrees from the Austrian military commanders have come forth in rapid succession, interspersed with capital sentences, all of which have been forthwith carried into execution. Several heavy fines have been exacted from the Milanese. A deputation, composed of the first citizens, having waited upon Count Gyulai, he received them politely, but held out no prospect of relief from those exactions. He spoke of the bad reception given to the Emperor on his visit to Milan in 1851, and said, that as his majesty might visit Lombardy again this year, a declaration of loyalty might soften the rigor of the present measures. So it seems that the citizens of Milan must suffer for acts in which they took no part.

The most important act of the Austrian Government is said to be an order for expelling from Lombardy all the subjects of the canton of Ticino. On this subject, a correspondent of the *Morning Chronicle*, writing from Turin, has the following:

> It is very evident—to judge from the incessant complaints of the Austrian authorities—that the presence of the numerous body of refugees in the canton of Ticino is a thorn in the side of the Imperial eagle. A military cordon has been established all along the confines of the Swiss territory, and various proclamations have been issued, all of the severest and most determined kind, ordering the authorities to watch everything and everybody coming from those parts, and enjoining the minutest inspection of passports, besides threatening death to whosoever should diffuse revolutionary prints, &c. This blockade is said also to extend to goods of every sort, not excluding corn and articles of mere transit. This wholesale expulsion, which has been resolved upon by the Austrian Government, is undoubtedly the most important act that has occurred for some time. The late visit of Mazzini to Ticino, prior to the Milan disturbances, may be taken as one of the main causes of the present threatening attitude assumed by Austria towards that part of the Swiss Confederation.
>
> The official statistics of Milan return 4,700 Ticinese subjects at Milan alone; and if the whole of Lombardy be considered, that number is more than doubled. Every inn has Ticinese attendants, and the chocolate manufactories, the small wine-houses, the porters, in fact all these industries, are in great part carried on in Lombardy by the Italian-Swiss. On the other hand, the Government of the canton of Ticino is well able, if willing, to make reprisals, as there are upwards of 5,000 Lombards settled in the canton. From these facts it may be deduced that grave complications are attendant on the rigorous expulsive orders of Austria. The suppression of the actual liberal Government in the canton of Ticino, and the removal of all revolutionary or anti-Austrian elements from that border State, has been the *idee five* of the military commandants of Lombardy for some time, and the well-known pertinacity of the Imperial rulers will undoubtedly not give way before obstacles, unless they are found to be really insurmountable. France and England are said to have stepped between these projects; and the threat thrown out by the former, of entering Savoy, in the event of an Austrian army crossing the Lago Maggiore, is a fact.

Priestly Taxation.—An altercation took place on Sunday, the 30th ult., at the mass-house of St. Osmond, at Salisbury, in the presence of the whole congregation, arising out of a demand made with the acquiescence of his ecclesiastical superiors, by the priest, a Mr. Kelly, for a rate upon the members of his flock. A tradesman of the town, having refused to comply with the demand, on the ground that the members of the congregation should contribute according to the extent of their means, an argument ensued between him and the priest, who proceeded straight to the altar, and in strong terms denounced the recusant. A day or two afterwards a bill was sent in to him for masses for the repose of the soul of a deceased child, with an intimation that unless the same was immediately paid ulterior measures would be taken for its recovery.

A Clerical Swindler. A large parish at the extreme east of London has been recently deprived of the services of the Rector, under very peculiar circumstances. The reverend gentleman had, for some time past, been engaged in railway speculations to a large amount, and these adventures turning out unfavorable, he has disappeared, and is said to have taken refuge in Brussels. His defalcations amount to upwards of £11,000, and a composition has been offered to his creditors of 6s. 8d. in the pound. The value of the living is £800 per annum, exclusive of the parsonage house and pleasure grounds. The living has been sequestered. Several persons in the parish will be great sufferers—amongst others, one person who just before the reverend gentleman decamped had lent him £100.—*Observer.*

CLERICAL CHANGES.

The Rev. E. B. Tuttle, having resigned his charge of Christ church, Pittsford, requests his letters and papers to be directed, for the present, to Baltimore, Md.

The Rev. E. A. Renouf, having resigned the rectorship of Trinity church, Lowville, the Rev. C. P. Maples, minister of the parish, has received a call to the same. Suitable resolutions were passed by the Vestry, upon receiving Mr. Renouf's resignation, expressing their sense of the value of his long and faithful services.

The Rev. M. S. Royce has resigned the parish of St. Andrew's, Norwich, Vt., and his professorship in Norwich University.

The Rev. W. W. Arnett has resigned the rectorship of the church of the Mediator, Philadelphia, and has accepted a call at St. Paul's church, Milwaukie, Wis.

The Rev. B. S. Huntington has resumed the rectorship of St. Martin's church, Marcus Hook, and requests that letters and papers pertaining to that parish or Aston Ridge Seminary, be addressed to Village Green, P. O. Delaware county, Pa.

The Rev. Daniel Murphy having presented a letter dimissory from the Bishop of Wisconsin, has been appointed missionary at West Granby, Oswego county, where letters and papers for him are to be sent.

The Rev. W. L. Hyland's Post Office address, Moundsville, Va.

The Rev. Henry A. Neely, Deacon, has become assistant minister of Calvary church, Utica; letters and papers to be directed accordingly.

The Rev. J. C. Talbot of Louisville, has accepted the rectorship of Christ church, Indianapolis.

The Rev. Benjamin H. Paddock, assistant minister of the church of the Epiphany, New York, has accepted a call to the rectorship of St. Luke's church, Portland, Maine. He will enter on his new duties the 2d Sunday after Easter (April 10).

The Rev. Henry Sansom having accepted an invitation to the rectorship of Grace church, Canton, Madison county, Miss., requests that all letters and papers for him be directed accordingly.

The Rev. W. N. Diehl has resigned the Parish of St. Thomas' church, Whitemarsh, Montgomery county, Pennsylvania.

The Rev. C. W. Quick has resigned the charge of St. Andrew's church, Pittsburgh, to take effect at Easter; and the Rev. E. N. Cornwall of Southport, Conn., has accepted a call to said parish, and expects to take charge on the second Sunday after Easter.

The Rev. E. B. McGuire having taken charge of St. Ann's Parish, Essex county, requests that letters and papers for him be directed to Loretto, Essex county, Va.

The Rev. E. [illegible]essey, D.D., having resigned the Parish of St. John's, Ashwood, Tenn., and accepted the rectorship of St. Peter's church, Auburn, W. N. Y., requests letters and papers to be directed to the latter place.

The Rev. Alexander S. Leonard, rector of Emmanuel church, has been called to the rectorship of the Anglo-American church of St. George the Martyr, and has accepted the same.

DIED,

At Manchester, Pennsylvania, on Monday the 14th inst., at the residence of his son-in-law, J. D. W. White, Rev. Thomas B. Rowland, D.D., in the 82d year of his age, formerly of Shelburne, N. S.

March 7. Reynolds Groesbeeck, infant son of J. Hagerman and Anna M. Groesbeeck.

"Another angel boy has joined the glittering band"!

Suddenly, at his residence in Rutland, Vt., March 9th, Hon. Charles K. Williams, LL.D., for many years Chief Justice, and subsequently Governor of that State.

As the late Mrs. Hannah Ingles (not Inglis), wife of the Rev. Charles Ingles, rector of St. George's church, Sydney, Cape Breton, whose death was recorded in *The Churchman* of Feb. 26th, has left many relatives and friends in this country who sincerely loved her, the Editor will confer a favor by re-publishing the following:

The funeral of the late Mrs. Ingles, whose death will be found in the obituary of to-day, took place on Sunday last, immediately after the conclusion of divine service in the morning. The Rev. W. Y. Porter, travelling missionary, read the burial service on the occasion. In the afternoon, the same Rev. gentleman delivered a funeral sermon in the parish church at this place, selecting for his text 1 Thess. iv. 13, 14: "But I would not," &c. The loving and evangelical tone of the discourse; the power and beauty of the preacher's style; indeed the entire services, whilst they filled the mind with a due sense of the awful destiny which awaits every child of Adam, and of the certainty of its fulfilment, either sooner or later; they likewise sustained the desponding, by the assurance that through faith and godliness "they who sleep in Jesus will God bring with Him." There were none present on this mournful occasion but who felt with the preacher, that whilst they lamented the departure of an exemplary Christian, a kind benefactress to the poor, an affectionate and amiable friend, and a beloved wife and mother, they were cheered by the fond and consoling hope that her also, with those "which sleep in Jesus will God bring with Him."—*The Cape Breton News, Jan. 5th*, 1853.

NOTICES.

The Provisional Bishop will hold a confirmation in St. Stephen's church, New York, on Sunday, March 20, at 3½ P.M.

St. Barnabas Church.—The second story of the Demilt Dispensary, northwest corner of 23d street and Second avenue, having been fitted up for a Chapel, the services in this parish will be there resumed on the afternoon of Easter day, at 4½ o'clock, P.M.

The Chapel will thereafter be open regularly for service on Sundays at 10½ o'clock, A.M., and 4½ o'clock, P.M. Seats free. Collection on Easter afternoon for the procuring of books for the Sunday School. 2t

Protestant Episcopal Mutual Benefit Society of Brooklyn.—The annual meeting of the above Society will be held at No. 291 Fulton street (Freeman Buildings), on Tuesday evening next, the 22nd inst., at eight o'clock, for the election of officers for the ensuing year.

Samuel B. Caldwell, Rec. Sec.

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday next (21st inst.), at 7½ o'clock.

March 19, 1853. Thomas P. Cummings, Rec. Sec'y.

PASSION WEEK SERVICES.

Trinity Church, Daily at 9 A. M. and 3 P. M., on Good Friday, 10½ A.M., sermon, 4 P.M., sermon.

St. Paul's Chapel, Daily at 11 A. M. and 4 P. M. with Lecture, except Wednesday, when Evening Service at 7½. Good Friday, 10½ A.M., sermon, 4 P.M., sermon.

Church of the Advent, 8th avenue, between 41st and 42nd streets. Every morning in Passion Week at 9½ A.M. Confirmation on Thursday, 24th, at 3 P.M.

EPISCOPAL APPOINTMENTS.

We understand, at second hand, that the Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the current month:

Date.	*Churches and Hours of Service.*
20, Sixth Sunday in Lent,	A. M. St. Marks, New York. P. M. St. Stephens, " E. All Saints, "
21, Monday in Passion Week,	P. M. St. Michaels, Brooklyn. E. St. Johns, Brooklyn.
22, Tuesday in Passion Week,	P. M. St. Marys, Brooklyn. E. Messiah, Brooklyn.
23, Wednesday in Passion Week,	P. M. St. Lukes, Brooklyn. E. Ascension, South Brooklyn.
24, Thursday in Passion Week,	P. M. Advent, New York. E. St. Matthews, New York.
25, Good Friday,	A. M. St. Clements, New York. P. M. Zion, New York. E. Grace, Brooklyn Heights.
26, Easter Even,	P. M. Transfiguration, New York. E. Holy Communion, New York.
27, Easter Day,	P. M. Holy Evangelists, New York. E. Holy Trinity, Brooklyn.
28, Monday in Easter Week,	P. M. St. Johns, Fort Hamilton. E. St. Pauls, Flatbush.
29, Tuesday in Easter Week,	P. M. St. Thomas, Ravenswood. E. St. Georges, Astoria.

LENT SERVICES.

St. Luke's Church, Daily service at 7 A. M. and 5 P. M.

Emmanuel Church, corner of Prince and Thompson streets, Daily service at 9 A. M. and 3½ P. M.

Church of the Annunciation, Daily service at 9 A. M. and 4 P. M.

All Saints Church, Daily service at 7 A. M. and Lecture at 5 P. M., with the exception of Wednesdays when services and Lecture at 7½ P. M.

ACKNOWLEDGMENTS.

The subscriber very gratefully acknowledges the receipt of the following sums, for the relief of disabled seamen and the poor:

By note at Stanford & Swords, from a member of Ascension ch., $1; anonymous, $1; two ladies, $4; M. T. L., by Rev. D. V. M. Johnson, $5; Thos. D. Middleton, $5; F., $20.

B. C. C. PARKER, Missionary
in charge of the Floating church of our Saviour.

Minnesota Mission.—The undersigned gratefully acknowledges the receipt of the following alms:

$5 from Mr. V. D. Bonesteel (Epiphany offering), per the hands of Rev. Samuel Buel, rector of Christ ch., Poughkeepsie, N. Y.

Feb. 14, 1853. J. LLOYD BRECK, for the Minnesota Mission.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

D. P. B., several pieces of muslin and flannel for clothing; C. M—d, $2; J. W. M., $10; S. E. M., 50 cents; by S. & S., F. 20.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Five Points.—The subscriber thankfully acknowledges the receipt of the following sums:

$3 and a very kind and encouraging word from W., through Messrs. Stanford & Sworks.

Ralph Hoyt, No. 2 Little Water street, Five Points.

The undersigned gratefully acknowledges the receipt of the following alms, viz.:

$15 from J. N. C., for the Ojibwa mission; $10 from the S. S. of St. Marks, Williamsburgh, N. Y., per the Rev. S. M. Kaskins, rector.

Feb. 22, 1853. J. LLOYD BRECK, for the Chippway Mission.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16–1y No. 21 Park Place, and 18 Murray street.

TO BE SOLD AT AUCTION, at 12 M., on Tuesday, 22d inst., by Anthony J. Bleecker, at Merchants' Exchange, pew No. 131 in middle aisle of Grace church, in this city.

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*

The attention of the public is invited to the following just notice from the New York *Evangelist:*

T. Gilbert & Co's Æolian Piano-Fortes.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

ST. MARK'S HALL.—CHURCH BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange.
mar19–6t REV. S. S. STOCKING, M.A., Rector.

ST. ANNA'S HALL, NORTH ORANGE, N. J. J. D. BERRY, A.M., rector. (Late President of Shelby College, Ky.)

The *Hall* located on High street, in the central part of Orange so proverbial for salubrity of climate and beauty of mountain scenery, is designed to give the most thorough English, Classical and Ornamental education. As a "Ladies Family Boarding School," it will be *select*, limited in number, controlled by the kindest parental and religious discipline, and a desirable home for pupils.

Modern Languages, Music on Piano, Drawing and Painting will be taught by foreign and native teachers.

Those desiring information as to terms, course of study, references, &c., &c., will address the Rector for a circular.

☞ The next term will commence on Monday, May 2.

REFERENCES BY PERMISSION.

Rt. Rev. G. W. Doane, D.D. LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. J. H. Morton, D.D., Phil., Penn.; Rev. J. L. Watson, D.D., Newark, N. J.; Rev. Messrs. Henderson and Southard, Newark, N. J.; Rev. Messrs. Adams, Stocking and Williams, Orange, N. J.; Hon. O. S. Seymour, M.C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank, and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.

New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No. 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. mar19–5t

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

LITTELL'S LIVING AGE, No. 461, 12½ cents.

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6. Proposals for Amusing Posterity, *Household Words.*
7. Shakespeare and Goethe, *British Quarterly Review.*
8. Montenegro, *Morning Chronicle.*
9. Austro-French Alliance, *Examiner.*

With Poetry, Short Articles, and notices of New Books.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. WM. B. STOUGHTON.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b–1y LUCIUS HART.

ORGANIST.—Wanted a situation by a competent person in the above capacity. No objection to go in the country. Address Mr. Cooke, at Mr. Christman's music store, 603 Broadway, N. Y.

PROTESTANTS! here is a true Picture of Romanism, detailed in the most Popular Novel of the Age.

JUST PUBLISHED, and to be had of all Booksellers, BEATRICE; *or, The Unknown Relatives.* By Catharine Sinclair, author of "Holiday House," "Modern Accomplishments," "Sir Edward Graham," &c., &c. Price 50 cents, paper, 75 cents, cloth.

This powerful religious fiction, although as yet scarce issued from the press, has already created a deep and solemn impression upon the leading minds who have perused it. We subjoin a few of the opinions of clergymen, respecting it, which have been voluntarily offered to the publishers.

[*From Rev. Samuel Seabury*, rector of church of Annunciation, N. Y.]

To Messrs. De Witt & Davenport: Gentlemen, I thank you for your copy of *Beatrice*, which I have read with pleasure. Although differing from the writer in some important matters, yet I approve of several features of the work, and particularly of its exposure of the doctrine of *blind obedience* as inculcated and practiced in the Roman communion. To your question, whether you may use my name as sanctioning the publication of the work, I reply in the affirmative; I am; gentlemen,
Your obedient servant, SAMUEL SEABURY.

Extract of a letter from Rev. John Irwin, of St. Thomas' chapel, Montreal.
Montreal, February 11th, 1853.

Messrs. De Witt & Davenport: Gentlemen, The work "Beatrice" is well written, and its exposure of the acts of Jesuitism are powerful and correct, and I shall be glad to find that it will attain a large circulation in this city, where the order of Loyola is making radid and successful strides. Amongst other good effects which may result from such a circulation here, it is to be hoped that some Protestant parents will learn from its pages to estimate rightly the *folly* and the *danger* of sending their children for instruction to Jesuit schools, and to nunneries.
I am, gentlemen, your obedient servant, JOHN IRWIN.

[*Extract of a letter from Rev. Joseph H. Price, D.D.*, rector of St. Stephen's church.]

To Messrs. De Witt & Davenport: Gentlemen, I would be glad to see the book "Beatrice" extensively circulated. Yours truly,
JOSEPH H. PRICE, rector of St. Stephen's church.

[*From the Rev. Nicholas Murray, D.D.* (the celebrated "Kirwan"). Author of *Romanism at Home*, a Series of Letters to the Hon. Judge Taney, Chief Justice of the United States.]
Elizabethtown, Feb. 2, 1853.

Messrs. De Witt & Davenport: Gentlemen, Miss Sinclair has obtained for herself quite a reputation, and in the very best paths of literary pursuit. She writes to do good; and with the genial warmth and true sentiment of Hannah More. A fitting sequel is *Beatrice* to her *Papist Legends and Bible Truths*, in which she terribly exposed the unmeaning frivolity and vast absurdity of Romanism. In *Beatrice* she taxes all her energies, and the result is a work of deep interest and great power. Its object is to expose the deceptive arts of Popery and of the Jesuits; and this it does with great truthfulness and effect.

It cannot be otherwise than greatly useful in aiding to remove from the world the great curse of humanity—Popery. May it be read in every house and hamlet in America. Truly yours, N. MURRAY.

[*From Rev. Charles Seymour, D.D.*]
Brooklyn, Jan. 17, 1853.

To Messrs. De Witt & Davenport: Gentlemen, I have read *Beatrice* rather carefully, and besides the other excellencies it contains, it presents a just and forcible illustration of Jesuitism—a system inimical to all the interests of virtue and godliness. The book also shows the danger that lurks in undervaluing our own Protestant usages, and the inevitable tendency of craving for a gaudy ritual. Such Romish errors as are mentioned in *Beatrice*, are displayed in their true nature and practical results.

I give the book a hearty appproval. I hope its warning may sound loudly over our own and our forefathers' land—that it may open the eyes of the incredulous, and spread the influence of truth.
Your obedient servant, CHARLES SEYMOUR,
Rector of Calvary church, Brooklyn.

[*From Rev. Alexander Digby Campbell*, rector of Trinity church, Montreal.]
Trinity church, Montreal, Canada East, Feb. 4, 1853.

Dear Sirs: I have read *Beatrice* with deep and painful interest, and hail its appearance with gratitude to Almighty God, as an eloquent and powerful warning against that crafty and cruel power which is once more unhappily raising its monster head in Great Britain and on this free Continent. Alas! that Protestants should so slumber when this bitter enemy to their best interests is not only at their doors, but in their very houses; not merely in their towns and cities, but in their families and schools; destroying the happiness of their domestic circles, and entrapping the ardent and the weak, poisoning every pure source of knowledge with their lying legends, and again bringing about that mental degradation and blind obedience which formerly enslaved Christendom.

This work of destruction is actively pursued in Montreal—some of our poorer brethren, and one or two in a better station of society, have been already beguiled—the Jesuit corps here being extended to the artisans and tradespeople, many are to be found amongst them; their plan is to soiicit board and lodging in some family of the same avocation—their payments are punctually made—books, &c., are gradually introduced—the women are first ensnared, and family peace and comfort are destroyed until the man is content to follow her, and the children are sent to the Friars' Schools.

With all this before their eyes Protestants send their daughters to Convents, for some imaginary advantage, and a sort of blind conventional politeness stops the mouths of many of our public men, who should be watchmen for Israel, as well in the Senate as in the Church.
I am, dear Sirs, in haste, your faithful and obliged
ALEX. DIGBY CAMPBELL.

[*From Rev. Benj. F. Taylor, D.D.*]

Messrs. De Witt & Davenport: Gentlemen, I am much obliged to you for the privilege of reading the neat little volume, from the gifted pen of Catharine Sinclair, entitled *Beatrice*. Popery is so accommodating in our free and happy country—ever keeping in the background its most objectionable features—that I have at times been led to think that the Protestant community were laboring under a kind of Popophobia, resulting from the gross misrepresentations of the ardent opponents of that venerable but corrupt church; but the strange things which have come to pass in the mother country, anu more recently in this country, have occasioned great grief in the Protestant Episcopal Church; and I, for one, have resolved not to halt any longer between two opinions. I can no longer be indifferent to the arts of Romanism. I like to think that in America, where the Bible is free, and where our great and glorious National Bible Society stands among us like the celebrated Banyan Tree, spreading its thousands of branches throughout the land, we can put to flight a hundred Popes. But still we are pained with the facts which ever and anon come to us—Deacons and Presbyters—and, what must be startling to every friend of Protestantism, the Bishop of North Carolina, the first Bishop since the Reformation, has left a church whose garments yet smell of the fires of Smithfield! What infatuation! This surely should be the signal for union among all Protestants for unsleeping vigilance—an unbroken front towards our common enemy. Let us forget our minor differences, and pray for more love and union, and, my life upon it, the superstitions of the Romish Church cannot stand in the presence of an open Bible: like the dull and heavy vapors of early morn, they will flee before the radiant beams of civil and religious freedom.

My family are charmed with *Beatrice*, and we all join in thinking that it is worthy of the world-wide circulation of *Uncle Tom's Cabin*.
Respectfully yours, B. F. TAYLOR,
Rector of St. John's church, Williamsburgh, L. I.

Agents, Booksellers, &c., supplied on the lowest terms. Orders should be sent in early, in consequence of the great demand for this work.
DEWITT & DAVENPORT,
Publishers, No. 156 Nassau street, N. Y.

POETRY.

STANZAS.

—— "and muttered, lost, lost, lost."
Sir Walter Scott.

'Tis vain to grieve for what is past,
The golden hours are gone;
My own mad hand the die hath cast,
And I am left alone:
'Tis vain to grieve—I now can leave
No other bliss—yet still I grieve!

The dreadful silence of this night
Seems breathing in my ear;
I scarce can bear the lonely light
That burns, oppressed, and near.
I stare at it, while half-reclined,
And feel its thick light on my mind.

The sweetest fate have I laid waste,
With a remorseless heart;
All that was beautiful and chaste,
For me seemed set apart;
But I was fashioned to defy
Such treasure, so set richly by.

How could I give up *her*, whose eyes
Were filled with quiet tears,
For many a day—when thoughts would rise;
Thoughts, darkened with just fears
Of all my vices! Memory sees
Her eyes, divine remonstrances.

A wild and wretched choice was mine;
A life of low delight:
The midnight rounds of noise and wine,
That vex the wasted night;
The bitter jest, the wearied glee,
The strife of dark society.

To those who plunged me in the throng
Of such disastrous joys;
Who led me, by low craft, along,
And stunned my mind with noise—
I only wish they now could look
Upon my life's despoiled book.

When midnight finds me torn apart
From vulgar revelry,
The cold, still madness of the heart
Comes forth, and talks with me;
Talks with me, till the sky is grey
With the chill light of breaking day.

My love is lost—my studies marred,
My friends disgraced and changed;
My thoughts all scattered and impaired,
My relatives estranged:
Yet can I not by day recall
My ruined spirit from its thrall.

John H. Reynolds.

SELECTIONS.

REMINISCENCES OF THORWALDSEN.

Doubtless most of our readers have by this time gained some knowledge of *Putnam's Monthly*, a new magazine gotten up and issued by the singularly liberal, enterprising and intelligent house of G. P. Putnam & Co. The magazine, which has now reached its third number, having started with the current year, is of a complexion altogether different from any thing else on this side the Atlantic; being entirely original in its matter, and having somewhat of a national character in its large variety of writers, topics, and styles; embracing a plenty both of amusement for such as read only for pastime, and of instruction for those who care to be instructed; with a fair proportion of that intermediate style which, combining the qualities of the other two, is better than either of them, inasmuch as it tends to make the studious more kindly by surprising them into pleasure, and the giddy more thoughtful by surprising them into reflection. Of this latter kind, to the best of our judgment, are the extracts which we give below, from the first number of the magazine. We have no doubt that as many as may read them will agree with us that in this instance a very choice theme has fallen into very fitting hands. We cheerfully confess to so much of weakness, if such it be, as to have been greatly charmed with the article; nor can we well conceive how any, that are not either too light or too heavy to read at all, can be otherwise than both pleased and profited by the perusal.

We have for some time had in purpose to lay before our readers the passages in question, along with some notice of the magazine; but have been waiting for just the present opportunity, which, all may be assured, is by far the best that has offered itself to us. Perhaps we should remark, by the way, that some while since we received an anonymous communication pointing out to us several not very creditable flings in the magazine at religion and her representatives. We thought it better to lay the matter before Mr. Putnam than the public, being confident that so right-minded and judicious a publisher as he, would not knowingly let such things pass, unless on the principle that it is better to let some tares grow than not to have a harvest of wheat. Besides, to say the truth, it is a notion of our own, that the good and true cannot grow to any liberal extent, without that freedom in which the false and bad also are sure to spring up; and that if folly be left free to vent its crotchets, it will in a short time either run itself dry, or else grow to be ashamed of those very things whereby at first its pride and vanity were most gratified.

It is seldom that we hear much about a man without forming some idea of his personal appearance, and it is still more seldom that this idea bears any resemblance to the original. In this respect I have always looked upon myself as very lucky in my first sight of Thorwaldsen; for the impression which I had carried away from my first hasty glance at his studio, was so mixed up with the Vatican, and the capitol, and baths and monuments and temples, and the thousand wonders that crowd upon you during a first visit to Rome, that I had scarcely asked myself whether the long line of statues and bas-reliefs which I had passed before in those vast halls in the piazza Barberini, was the production of a living man or was some old museum under repair. One evening, while my mind was still in this delightful state, I came home somewhat later than usual to the pleasant little circle which time and the chances of life have now scattered far and wide, and hurried into the drawing-room, to try my new stock of phrases upon any unfortunate wight that would have the patience to hear his own beautiful language mutilated for the profit of a stranger whom he might never see again. There were very few in the room, but there was the old card-table in one corner, with its usual occupants, the talkative abbe and my good-natured landlord; Monsignore in his arm-chair, the young ladies in eager chat with my fellow boarder, all, in short, but the landlady, in their accustomed places, and she evidently doing her best to entertain a visitor whom I had never seen there before. He was a plain-dressed man, apparently past sixty, with a clear, fresh complexion, that apparently owed something to the sun of Italy, though there was no mistaking its transalpine origin—features irregular, but massive and strong; in spite of the thinness of the lips and the defective outline of the nose, a full blue eye, clear and soft and bright, and yet with an occasional dreaminess that seemed to rise from some unseen depths, like those dreamy clouds that start forth all of a sudden from the depths of a summer's sky, giving a sort of hazy softness to what, a moment before, was pure and liquid blue, and with a general expression of serene and thoughtful repose upon his lips and brow that I never saw any where else, but in the majestic face of Cuvier. He rose from his seat as my landlady mentioned my name, and shook my hand very cordially, with a few courteous expressions, which I rather guessed at than understood; for my Italian was very imperfect, and he, though he had an exquisite ear for music, had never succeeded in throwing off one of the strongest of German accents. After a minute or two he resumed his conversation with the landlady, and I sat down to look at him at my leisure. I had observed when he rose to shake hands with me, that though his frame was large, he was not tall; and how I could note the calm dignity of his manner, his easy self-possession, and the peculiar character which his long full locks gave to every movement of his head. I had seen great men before, generals, statesmen, historians and philosophers, and heard them talk freely about great things, but never before had I seen a man whose presence impressed me so directly with the sense of greatness. In Rome, kings and princes are very little things. I have seen them drive through the streets and not a dozen heads turn to give them a second look. Nothing seems to produce a permanent impression there but the creations of the mind, and those conceptions which, passing into the outward life of great deeds, show how closely all the higher forms of intellect are allied together. The great poet is a great man there, and the great artist still more so, from his more intimate connection with the daily wants and enjoyments of the city. Canova had been dead several years, and now not even the most bigoted could deny that Thorwaldsen was the greatest of living artists. And there he sat, conscious, yet simple in all his glory, and talking as cheerfully about the trifles of the hour as if he had never dreamed of immortality.

Several years passed before I saw him again, and the measure of his glory, already so full, had become fuller still. But now I could meet him under better auspices; for I could understand him in spite of his accent, and make myself understood. The first evening that I passed in Thorwaldsen's company, there was a good deal of singing, and I was very much amused to see how heartily he joined in the chorus. A Scotchman who was present, was called upon for a Scotch song, and after explaining to the company when the chorus would begin, gave us "Auld lang syne!" In a few moments they had caught the air, and though there were only three or four in the room who could make any thing out of the words, carried it through with great spirit. It was amusing to observe Thorwaldsen. He was a passionate lover of music, giving himself up to it entirely, and so absorbed by any thing that pleased him, that, as he sat motionless and close to the instrument, with his eye riveted on the performer, and every now and then something floating over it, as if some new visions of beauty were just rising from out that sea of harmonies, you might almost have taken him for one of his own statues. But now the music was partly lost in the confusion, and the style of it was not of a kind to move him very powerfully, and all that he could do was to watch for the chorus, and then join in and play the boy with the rest of us, which he did with as good a grace and pleasant a smile as if it had been the most amusing thing in the world.

One of the pleasantest ways of meeting Thorwaldsen was at dinner. He was a hearty eater, and though moderate in his use of wine, knew how to season his meal with a cheerful glass, and grow all the more interesting for it. In winter he was too busy with great dinners and great folks, but in summer it was the greatest of treats to get him to come and dine with you when the day's work was over, and he could sit and draw out the evening—those delicious summer evenings of Rome—with music and talk. Just as the clock struck you would be sure to see him, the clay and dust carefully washed off, in his standing dress suit of black, and with the air of a man who is not afraid of fettering his spiritual wings, by letting dinner come in for its share as one of the pleasures of the day. Then, when the first dish was over, he was ready to talk; and nothing was easier than to bring him to the subjects you cared most to hear from his lips. There was nothing brilliant in his conversation. He gave his opinions simply and earnestly: told his anecdotes without any pretension: spoke readily and unaffectedly about himself; candidly of his contemporaries: of the ancients with the firmness of a deep-set conviction; occasionally with somewhat of humor; and upon one or two subjects with an asperity which showed that, if occasion called for it, a vast deal of fire might be found under the calm and placid dignity of his general bearing.

Another favorable hour for visiting Thorwaldsen was in the morning. In his youth, I believe, he was an early riser, but when I knew him you might very easily, by taking an early breakfast, find him still in bed. On these occasions I used to go directly to the little private studio adjoining his bedroom, and amuse myself, till he came, with looking at the new figures on the modelling slate, or the casts and engravings that covered the walls. Very soon, however, the bed-room door would open and the old gentleman come out in dressing-gown and slippers, with a little cap on his head, and every appearance of having just quit his pillow. A simple nod of recognition was all that you could expect, for his head was full of the last day's work, and till he had examined that carefully, not a word would he utter. But walking directly up to his slate, he would stand for several minutes without moving, then draw his thumb rapidly over it here and there, correcting a detail, or working in a new outline, and giving, by a few rapid touches, an entirely new aspect to the whole composition. Then he would turn round, shake hands, and be ready for a pleasant chat. It always seemed to me as if, from the first moment of his waking, he must have been going through, on his pillow, something like that simmering process by which Scott used to prepare his daily chapter while dressing; for it was very evident that his corrections were, in part at least, the result of a comparison of his morning thoughts with the work of the preceding day.

This little studio of his, by the by, and indeed the whole house, would well deserve a description. It is a classic spot in art. Piranesi had once lived there, and Canina, a great name in archæology and architecture, still lived on the opposite side of the court. The rooms, of course, were all on a floor, that great blessing of Italian houses, with brick floors, thick walls, and high windows. The two first rooms, which looked on Via Sistina, were hung close with modern paintings, some of them gifts, and some of them purchases, and which seemed naturally enough to have come and clustered around him during his long life. Corresponding with these, but with their windows on the court-yard, were three smaller rooms, the two first, studios, and the third a bed-room. The first studio was for figures, the other for bas-reliefs, and in this Byron had sat to him for his bust. The furniture throughout was plain, neither carpets nor lounges, nor stuffed chairs, nor gilded tables, but here and there a fragment from the antique, an Etruscan vase, pictures, engravings, with a fair sprinkling of plaster arms, and hands and feet, and all the appropriate paraphernalia of an artist's study. Next to the modelling stand, the principal object in the smaller studio was an old bureau, with a folding leaf, half chest of drawers and half writing desk, such as still may be found in many an old house even on this side the Atlantic. Here he used to keep his rarities, his favorite drawings, his letters, and sometimes even his money. Add to this, an old straw-bottomed settee, and you have as correct a picture as my memory can afford me of the room in which kings and princes came to pay their tribute to a greatness more enduring than their own.

This may seem a very simple style of living for a very rich man. But Thorwaldsen's habits were always very simple. In the beginning, from necessity; and at last, from the same feeling which has made many an old man stick to his knee-buckles and white-topped boots, long after they had given place, with all the rest of the world, to straps and patent leather. And an artist's life in Rome is simple, as a matter of course. A bed-room and a studio are all that he wants of a house; and the bed-room may be a very plain one, for it is in his studio that he reads, writes, and does every thing, in short, but eat and sleep. And even part of his eating may be done there too, for his breakfast is little more than coffee and bread. For dinner he goes to Lepri, or if he feel inclined to something a little better than usual, to the Falcone. And then when the day's work is over he saunters down to the Cafe Greco, and sips his coffee in clouds of smoke from pipes and segars innumerable, and amid the discordant clang of all the languages of Europe.

A monotonous life it might seem, and yet it is anything but monotonous. There is no monotony in his day's work, for if he is but a student, every day makes him stronger in the art he loves, and reveals some beauty which he had never seen before. With what delight he takes his stand before Raphael, fits his canvas upon the easel, spreads his pallet, re-touches the lines of yesterday, scans his copy carefully, and then turns again to the original, feeling that he has got somewhat nearer to its spirit, though it is still so far above him. There is a life's study in that figure, a new revelation of the expressive power of the human form, which he never felt fully till to-day, and to-morrow he will feel it still more. And yet he is not discouraged by the sense of his inability to reproduce it, for he feels that the perception of it which he has now reached is in itself a great gain, and that however far he may always fall short of his master's perfection, still there is abundant reward for all his labors, in having learnt to breathe freely on these summits of art, and touch as it were familiarly the hem of his garment.

And then his morning studies at the academy from the living model. He never felt the difficulty of an outline before, nor how much power there is in a single stroke of the pencil. Every joint and limb becomes the object of a new study. There are untold wonders in the lights and shades of the surface and varying play of the muscles; the slightest change of posture, the slightest elevation or depression of a hand or an arm, the mere contraction or expansion of a feature or a limb, unfold some new resource of his art, and contain lessons which if properly treasured up, may extend their influence through the whole of his career. Every week adds something to his portfolio, and when at last he comes to draw from his own resources, and try to give form and movement to the creations of his own imagination, he finds in these detached studies abundant materials for rich, and varied, and truthful expression.

And if he has reached this end of all his efforts, and can follow freely the suggestions of his own feelings, what a world is his. How swiftly the days glide by him, when each brings with it some new vision of beauty, or records some new step in the development of a cherished conception. No sunbeam ever lighted up the landscape with a radiance so dazzling as that which gleams upon him in this dream-world, which is henceforth to be his home. No strains from voice, or harpstring, or nature's own minstrelsy, were ever so sweet as those which float around his steps, attuning his mind and heart to the mysterious harmonies which he is about to unveil by the ministry of a sister art. All the treasures of the past are gathered anew for him; the deeds of its great men, the thoughts of the wise, the struggle, the triumph, and the reward; for it is through him that they are to assume new forms of grandeur and power, and become, as it were, a living presence for all ages. And nature opens her treasures, and pours forth new beauties in lavish profusion, and reveals the secret of her all-pervading sympathies. Yes, struggles and cares and bitter trials though there be in this life of the mind—and what is creative art but one of its manifold forms—but there are hours too of proud consciousness and thrilling delight, when the vision of truth or beauty first beams upon the intellectual age, and the indistinct conception gradually expands into pure and definite proportions, which more than atone for them all.

But it is not the artist's life that I have undertaken to describe. If I had, I would have told of joyous days in the vineyards in delicious October, of walks in early spring, to catch the first sight of the almond blossom; of twilights on the Pincian and sunsets from the Janiculum, with all Rome at your feet and the last sunbeams sleeping with their golden glow on the craggy peaks of the Sabine Mounts, while the shadows steal gently over the soft slopes of Albano. I should say too, that in those discordant tongues at the Cafe Greco, you would learn the thoughts of the profound and earnest German, hear the quick and volatile Frenchman, the Italian with his keen perceptions and electric feelings, the grave Spaniard, who hopes some day to renew the glories of Murillo, and the Russian, toiling on his pension for an Imperial smile and permission to pass another five years in Italy. Dusseldorff and Munich, Paris and St. Luke, meet face to face; opinions are sifted, judgments weighed, impressions compared, new works discussed, the whole field of art passed in review; and this was part of what Thorwaldsen meant, when he said that Rome was the artist's home.

He meant also, that there was an ideal in Rome which was not to be found any where else, and which, however high he might go, still rose far above his highest flight. He was never satisfied with any work of his own but once. In the height of his career he had made his group of the Graces, which, like Venus, seem to have become a kind of touchstone with sculptors, ever since that beautiful old group in the cathedral of Siena was first brought back to the light.

Canova's group is well known. Thorwaldsen's was equally celebrated, but he felt, even when he had given the last touches to the marble, that it was by no means what he wanted it to be. Many years afterwards he received an order for a duplicate, which in the pressure of other engagements he put off from time to time, and might perhaps never have executed if he had not happened to find a favorable moment after his last return from Denmark. He went over it all carefully; the alterations were not great, amounting to little more than a few changes in the details of the grouping, and particularly, if I recollect aright, in the arms of the nymphs and the position of the Cupid. But, however slight, the effect was magical, and even the dullest eye would have been struck by it. I happened to call on him just as the change was completed. It was in the winter, and there was a party of strangers there to get a sight of the old gentleman, under pretext of seeing his pictures. "Wait a moment," said he when he saw me, "I've got something to show you. They are only here," and an expressive shrug closed the sentence. In a few moments we were alone, and he led the way to his modelling room, took me by the hand, put me in the position he wanted, and "now," said he, "look at that." It was the group of the Graces in the fresh beauty of his last correction. "This was wrong, and this was wrong," continued he, pointing out the alterations, one by one, and then seating himself like a boy, on his modelling steps, and turning to it again, "How do you like it? I never was satisfied before, *ma ora son contento—si son contento.*"

One more anecdote and I have done; and I place it here not only as a record of Thorwaldsen, but as a tribute to a man whose memory I love as a friend, and revere as an American. I mean Cole. Cole passed a winter in Rome not long after Thorwaldsen's last return from Denmark, and re-painted his "Voyage of Life." He was naturally anxious to have Thorwandsen see it, and I arranged the interview. At the appointed hour, ten in the morning, the old gentleman came. The four pictures were standing in a row, the first three completed, the last still wanting in some finished touches, but all that was essential to the story was there. I never saw Cole so nervous as when he opened the door. Common criticisms he did not mind, but this was an ordeal to shake even his practiced nerves. Thorwaldsen walked directly to the first piece, and taking the words from Cole's mouth as he began his explanation, went through the whole story, reading it from the canvas as readily as if the trees and flowers had been words. When he came to the last scene, he paused and stood silently before it, his eye resting with an expression of solemn musing on that cloud-veiled ocean which he too was to sail so soon. Twice he returned to examine the other three, and twice returned to gaze again at the closing scene with the same deep expression of earnest sympathy. I hardly ever passed an hour with him after that day, but what he would bring in some mention of Cole: "When I had heard from him? what was he doing? A great artist! what beauty of conception, what an admirable arrangement of parts, what an accurate study of nature, what truth of detail." I have often heard him speak of artists, friends and foes, the living and the dead, but never with such a glow of heartfelt enthusiasm as when he recalled his visit to the study of Cole."

FOR THE YOUNG.

For The Churchman.

THEODOSIUS,

OR, THE GUARDIAN ANGEL.

The sun was fast sinking in the west when I heard the bells of St. Mary's church chiming for even song: hurrying my steps I soon reached the church, and having knelt before God's altar, took my place among the worshippers. The priest soon entered, followed by the white-robed singing-boys. The service commenced, and as I heard the deep intonation of the sentence, "When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive," I thought how solemn and appropriate was the service of holy Church. But when the Second Lesson had been read, I was also reminded of her kindness as a mother. For truly it was a goodly sight as the priest and his deacon walked down the long nave to the western door, where stood the font, typifying our entrance into the Church. A mother brought her babe to holy baptism, kind friends and sponsors stood around the laver of regeneration, and the office commenced. Suddenly, as it were, my eyes were opened, and I saw hosts of angels bending over the font, but without the door were numerous demons striving in vain for an entrance into God's house. Again I looked at the child, whom a few moments before I had thought so beautiful, now he was covered with loathsome leprous spots. As I was looking, I heard a voice saying, "Wonder not at that which thou seest, for by nature this child is born in sin and the child of wrath, but he is soon to be made the child of grace, a member of Christ and an inheritor of the kingdom of heaven." The godfathers and godmother having promised, in the name of the child, that he should renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that he should believe all the Articles of the Christian faith, that he should keep God's holy will and commandments, and walk in the same all the days of his life; the priest proceeded to sanctify the water to the mystical washing away of sin. And now I saw a beautiful snow-white dove descend and brood over the waters, which became like a sea of glass, sparkling as the river of life. Now the priest receives the infant from his mother into the arms of the Church, and he dips him thrice in the sacred font, saying, "Theodosius, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Suddenly, as by a miracle, I saw the leprous spots disappear, and I knew that Theodosius had been born of water and the Spirit. He was now sealed with the sign of the cross, in token that hereafter he should not be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner, and continue Christ's soldier and servant unto his life's end. The demons who had been looking on in silence, rending the air with a wail of sorrow, went disappointed away. But an angel which I had not before seen, stood looking tenderly on Theodosius, sheltering him with his wings. In form he was manly; his countenance resembled that of his charge, only it was much more beautiful; his raiment was of snow-white linen, and in his right hand was a blood-red cross, the shadow of which ever fell on the regenerated infant. . . . When next I saw Theodosius he had grown to a fine boy, and was playing in the garden. I heard his mother call to him, but he did not mind her summons. She called again, but still he disobeyed; so that she was obliged to go to him. I observed that his "guardian angel" looked grieved. I also thought that Theodosius was sorry for his disobedience; and I was not wrong, for he soon buried his face in his mother's lap and wept bitterly. Then I saw the angel smile, and taking the tears of penitence he flew to heaven, where, mingled with the blood of the Lamb of God, who taketh away the sins of the world, they washed out his sin. His mother made him sit down by her, and told him how wrong it was for little boys to disobey their parents, how displeasing it was to God, who had commanded them to honor their fathers and mothers; and that they should follow the example of our blessed Lord, who, although He was God, yet humbled himself to be born of a Virgin, and was subject unto her. Theodosius asked if she thought our blessed Lord would forgive him. "O yes," she said, "if you are truly sorry that you have done wrong, He will pardon you, for you know the minister every morning and evening says, 'When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.' It was our Saviour's mission to the earth to save sinners, and if you truly repent he will forgive you; for do you not hear the minister declare and pronounce unto all them who are truly penitent the absolution and remission of their sins?" They knelt together and said the collect for Christmas-day, and the shadow of the cross fell brightly on the penitent boy. . . . . .

The Bishop came to St. Mary's, and there was confirmation. Oh what a joyful sight it was to see "young men and maidens, old men and children, praise the name of the Lord." They knelt at the altar steps, each with their "guardian angels," and the holy man of God laid his hands upon them and blessed them in the name of the Lord. Afterwards they received the holy communion—"rich banquet of His flesh and blood"—and they went away strengthened and refreshed for the opening contest with the world. Need I say that among them was Theodosius, who now came forward to renew and confirm the vows which he had made in holy baptism. I did not see him again until some years after, when being called to the death-bed of a friend, I found a young priest there administering the last rites of our holy Mother the Church. This priest was Theodosius, and the angel was still at his side, and the shadow of the cross fell upon him as he moved about on errands of love. But also he was soon called away, and the Church was again called upon to bless the Lord for another servant departed this life in His faith, beseeching Him to give us grace so to follow his good example, that with him we might be made partakers of the heavenly kingdom. His sickness was long and painful, but he bore it as a soldier of Christ, remembering that his pains were nothing when compared to the bitter agony of the Son of God, and when at last it pleased the Lord to call him home, he received the message joyfully, and fell asleep chanting the hymn of holy Simeon, "Lord now lettest thou thy servant depart in peace." His "guardian angel" bore his soul to Paradise, there to wait in bliss and happiness that day when

"The dead in Christ shall first arise
At the last trumpet sounding;
Caught up to meet Him in the skies,
With joy their Lord surrounding."

A Touching Incident.—Little Helen was a child of uncommon loveliness. Her thoughtful countenance, clear articulation, and mature expression, all showed her—even before two years of age—to be a bud of no ordinary promise. Born on New England soil, she was soon after taken to her western home, where her infantile powers developed, foreshadowing a fruitfulness and richness rarely perceptible so early in life. The pet of her friends, the joy of her parents, she was re-taken to the place of her birth for a visit. Scarcely had she become accustomed to the change, when

"An angel visited the earth;
And bore the flower away."

Little Helen had spent the day playfully and happily in loving and being loved, and although she drooped a little, yet not sufficiently to alarm the watchfulness of maternal love. She said, "Good night," to her friends, kissed her brother and sister, and when she laid her head on her pillow, repeated—as she was in the habit of doing—in clear accents, those words of our Saviour, which have afforded so much comfort to bereaved parents and friends ever since they were spoken, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;" then giving the usual kiss, "Good night, ma; I wake up happy—I wake up happy, ma." Her mother left her, intending to go out, but returning for a forgotten article, found her darling Helen in convulsions. Medical aid and skill were at once put in requisition, and unremitting efforts were made to give relief; still disease held fast hold of the little sufferer until 7 o'clock the next morning, her second birth-day, when her spirit took its upward flight, and she awoke happy in her Saviour's likeness, to bloom and expand under His teachings, ripening and bringing forth fruit to immortality.—*Independent.*

MISCELLANEOUS CLIPPINGS.

The Water made Wine.—"*Mine hour is not yet come.*" Not till the wine is wholly exhausted, will His time arrive; as yet it was only failing; then will be the time to act, when, by its complete failure, manifest to all, the miracle will be above suspicion. Otherwise, in Augustine's words, he might seem rather to mingle elements than to change them. When all other help fails, then, and not till then, has Christ's 'hour' arrived. . . . Very beautiful is it here to observe the facility with which our Lord yields himself to the supply, not of the superfluities of others. . . . We may contrast this, his readiness to aid others, with the strictness with which he refused to come to the help of His own extremest needs. He who made wine out of water, might have made bread out of stones. But He will do nothing at the suggestion of Satan, though all at the suggestion of love. . . . Apart from all that is local and temporary, this miracle may be taken as the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints of sinners, angels out of men, and, in the end, heaven out of earth, a new paradise of God out of the old wilderness of the world.—*Trench, on Miracles.*

A beautiful Tribute to a Wife.—Sir James Mackintosh, the historian, was married early in life, before he had attained fortune or fame, to Miss Catherine Stuart, a young Scotch lady, distinguished more for the excellencies of her character than for her personal charms. After eight years of happy wedded life, during which she became the mother of three children, she died. A few days after her death, the bereaved husband wrote to a friend, depicting the character of his wife in the following terms:

I was guided in my choice only by the blind affection of youth. I found an intelligent companion and a tender friend, a prudent monitress, the most faithful of wives, and a mother as tender as children had ever the misfortune to lose. I met a woman who, by the tender management of my weakness, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; *she urged my indolence to all the exertions that have been useful and creditable to me;* and she was perpetually at hand to admonish my heedless improvidence. *To her I owe whatever I am; to her whatever I shall be.* In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment, for which I but too often gave her cause, (would to God I could recall those moments!) she had no sullenness or acrimony. Her feelings were warm and impetuous, but she was placable, tender and constant. Such was she whom I lost, and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, and before age had deprived it of much of its original ardor. I lost her, alas! the choice of my youth, the partner of my misfortunes, at a moment when I had the prospect of her sharing my better days.

The Cloves of Commerce.—The article known in commerce as cloves are the unopened flowers of a small evergreen, that resembles in appearance the laurel, or the bay. It is a native of the Molucca or Spice Islands, but has been carried to all the warmer parts of the world, and is largely cultivated in the tropical regions of America. The flowers are small in size, and grow, in large numbers, in clusters at the very ends of the branches. The cloves we use are the flowers, gathered before they are opened, and whilst they are still green. After being gathered, they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts, a round head, which is the four petals or leaves of the flower rolled up, enclosing a number of small stalks or filaments. The other part of the clove is terminated with four points, and is in fact the flower-cup, and the unripe seed-vessel. All these parts may be distinctly shown, if a few leaves are soaked for a short time in hot water, when the leaves of the flower soften, and readily unroll. The smell of cloves is very strong and aromatic, but not unpleasant. Their taste is pungent, acrid, and lasting. Both the taste and smell depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste in consequence is much weakened by this proceeding.

A Robin in Difficulties.—While Mr. Charles Newall, the granite hewer in Dalbeattie, was plying his vocation at Cragnair Quarry, his attention was suddenly arrested by cries strongly indicative of distress, proceeding from one or another of the feathered denizens of the wood. On throwing from him his tools, and hurrying to the spot whence the sound proceeded, he discovered a robin apparently in great agitation, whose movements immediately certified him of the true cause of alarm. An adder twenty inches long had raised his head to her nest for the purpose of obtaining the poor mother robin's unfledged offspring, her maternal instinct prompting the only defense of which she was capable. She was engaged, when he first saw her, in alternately coming down, the one moment upon the spoliator, darting her beak into his forehead, anon rising on the other a yard or so above the scene of danger. It was the act of a moment for Mr. Newall to dislodge the aggressor. But in doing so, two of the little birds were thrown out of their nest, where however they were speedily and carefully replaced. While Mr. Newall was killing the adder, the joy of the parent bird was so excessive that she actually perched on the left arm of her benefactor, and watched with an unmistakable and intense delight every blow inflicted by his right arm on her merciless and disappointed enemy; and when that enemy lay dead, she alighted upon and pecked the lifeless trunk with all her vigor, and having ascertained that all was safe, swiftly repaired to a neighboring branch, and piped as she best could what was meant for a hymn of gratitude, and a song of triumph. When at work since, Mr. Newall has been evidently recognized by the tiny biped; and we do hope that nothing may occur to interrupt a friendship originating in circumstances so especially interesting.—*Courier* of Dumfries, Scotland.

Astor Library.—From the annual report of the Trustees, it appears that the building will be ready for use, with the books in, by the 1st of May. The amount expended on the building, up to January 21st, 1853, was $70,000. The total expenditure to that date for books was $75,364 40. The total number of volumes now acquired is between 60,000 and 65,000.

The Superintendant, Dr. Joseph G. Cogswell, has gone again to Europe to make purchases, which he expects to complete by the first of April next. The sum which he is authorized to expend on this trip is $25,000. This will probably add 15,000 or 20,000 volumes to the works already collected; and the Library will be opened with about 80,000 volumes, carefully selected, and many of them very rare and costly—all at an outlay of $100,000. Mr. Astor's will prescribes that $120,000 shall be expended at first in procuring books, and afterwards the net income of $180,000 after defraying expenses, in continuing the collection. The residue of the $120,000 (being about $20,000) will be expended in supplying deficiencies in the various departments of science and letters. The Trustees hope to furnish an alphabetical index or catalogue of the works in the Library at its opening. Of the $400,000 left by Mr. Astor, the Trustees acknowledge the receipt of $333,333 33. The remaining instalment of $66,666 66 will be due 29th of March inst. The funds and property of the Library amount in value to $452,367 33, viz.: Mr. Astor's legacy, $400,000; donation by Mr. Cogswell, $1,029 90; premium account, gain on the stock transferred with first instalment, $3,462 87; interest account, $12,551 33, and other items to make up the sum.

Natural Wonders of California.—A correspondent of the *San Joaquin Republican* thus describes a natural curiosity in Calaveros:

Four miles south of Vallecita, on Cayote creek, are what are called the Natural Bridges, two of which span the creek. Imagination cannot picture or form any idea of the grandeur of the scene that here meets the eye of the beholder. Volcanic action has piled rocks upon rocks, and nature appears to be in ruins. Whilst gazing, the naturalist is lost in conjecture.

Underneath the labyrinths of arches the eye detects imitations of clusters of grapes, cherries, and other fruits; vines, stems, and leaves, are perfectly imitated; festoons of flowers and fret-work moulded in every imaginable shape; all of which have been formed when the substance was a molten mass, and the convulsions of nature hurled it to its present position. On close examination the wonder still increases; the observer beholds the natural outline of leaves, vines, &c., imprinted on the solid rock, and the interstices expose petrified remains of vegetation.

Near the Natural Bridges is Cayote Cave, a deep semi-circular chasm. The explorer is first lowered down perpendicularly 100 feet; he then lights his torch and proceeds over shelving rocks, gradually descending from 175 to 200 feet below the surface, when he arrives at a large chamber called the cathedral, from the overhanging rocks assuming the appearance of huge bells, and when struck two or more at the same time, produce the varying sound and deep melodies of a full chime. Proceeding 100 feet further, still inclining downwardly from 30 to 45 degrees, we come to a lake, apparently a large body of water, and bottomless, from the experiments made in throwing rocks, &c. Judging from the sound, this chamber must include many acres of space; but, owing to the damp air, our lights burnt faintly, and were finally extinguished, when we groped our way, amidst darkness and uncertainty, to the mouth of the pit, and were glad to quit the lower for the upper deck. All the archways of the subterranean chambers are filled with overhanging masses of spar, stalactite, and quartz, assuming the most fantastic forms. As soon as the dry season will permit, there will be another, and I hope more successful exploration of these subterranean chambers.

Lime Water for Hens—Accidental Discovery.—During the last season, Mr. Joseph Wilcox, of this town, having occasion to administer lime water to a sick horse, inadvertently left a pail of the preparation in his barn, which remained there for some months, serving as a favorite drink for his hens. He soon afterwards found that the laying of his hens was apparently increased to a considerable extent. Being convinced of the importance of the (to him) new discovery, he has during the present season kept his hens constantly supplied with lime water placed in troughs within their convenient access, and the result was an increase in eggs of nearly four-fold as compared with previous experience.

He is willing to share the benefits of the experiment with his neighbors if they choose to try it; and hence this publication. The newness of the discovery (though it may not now be new to all) is claimed only as applicable to the mode of imparting the lime in this case. Its use in another form for the purpose having been previously understood by many.—*Wayne Sentinel.*

Keep the Heart Alive.—The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new and sworn friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness, to find out all I can which is amiable and loveable in those I come in contact with, and to make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted; but it is better than nothing; it seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and till we shall be all spiritual, this is like our duty and our interest.—*Bernard Barton.*

Anecdote of Wellington.—Some years since, the Duke of Wellington was sitting at his library table, when the door opened, and, without any announcement, in stalked a figure of singularly ill omen. 'Who're you?' asked the duke, in his short, dry manner, looking up, without the least change of countenance, upon the intruder. 'I am Apollyon.' 'What do you want?' 'I am sent to kill you.' 'Kill me? very odd.' 'I am Apollyon, and I must put you to death.' ''Bliged to do it to-day?' 'I am not told the day or the hour, but I must do my mission.' 'Very inconvenient—very busy—great many letters to write—call again, and write me word—I'll be ready for you.' And the duke went on with his correspondence. The maniac, appalled probably by the stern, unmovable old man, backed out of the room, and in half an hour was safe in bedlam.

Diamond cut Diamond.—*Who Eat the Turkey?* A joke is a joke, all the world over, and a good joke deserves to be chronicled. A gentleman living not more than a thousand miles from Kingston, purchased a fine live turkey for his Christmas dinner, but on sending a headsman to decapitate the bird, it was discovered that it had passed through the key-hole. Having some suspicion as to who had played him the trick, he proceeded quietly to the cellar of a friend whom he had previously invited to share the turkey with him, and there, he espied the Great Sultan, with two others of the same genus, one of which, together with his own, he carried home with him. Christmas Day came, and the gentleman and his friend sat down to dinner. A large fat turkey lay smoking on the table, which the guest remarked, adding: "Some thieving rascal stole mine." "And some honest rogue, as Ballie Jarvie calls Rob Roy, borrowed mine," replied the host; "but I paid him off for it." "How?" inquired the guest. "Simply by stealing his, and inviting him here to eat it!" The outwitted guest acknowledged the corn, and drank to his worthy host's ingenuity and superior generalship, in a bumper of the genuine "Highland Fling," remarking in good-natured sportsman dialect: "I lost *that* Game!"—*Whig.*

EASTER ANTHEM, composed by W. H. Walters, Organist at St. Paul's chapel, N. Y.

This Anthem is very brilliant and effective, though quite easy. It is better adapted for the uses of our ordinary church choirs than any Easter Anthem yet published. It has been performed for several years at St. Paul's, and other churches, and is now published for general circulation. It is arranged in four parts, and has also two Solos, one for Soprano or tenor, the other for Bass. Price $1 00 per copy, 4 copies for $3 00, 5 copies $3 50. Sent by mail post paid to any part of the United States, on receipt of the above sum.

WM. HALL & SON,
239 Broadway, N. Y.
mar12–2t

A CHURCH DICTIONARY, by Walter Farquhar Hook, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. Price reduced to $3 50.

'On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary.'—*Literary Gazette.*

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Feb 26–4t

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.

This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archæologique, M. Ampere, &c., &c.

Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

IVES' MUSICAL SERIES.—NEW METHOD OF TEACHING MUSIC.

Musical A, B, C	$0 25
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Intended to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.

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It introduces the plan of *Sol fa-ing*, now universal in Europe, which must come into use here.

Its CHORALS give a sure foundation for intonation and elegance in singing.

The words of its songs and the poetry are throughout beautiful and appropriate.

While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters: the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.

While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.

☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.

DANIEL BURGESS & CO., (Late Cady and Burgess,)
60 John Street, New York.
Dec 25–3mD.

ST. MATTHEW'S HALL, Port Colden, Warren county, N. J.
The Winter Session.

The Eighteenth Session of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad, and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

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Jan 1D–1y

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, N. Y.

The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.

A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.

For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.

REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD.
Ja 29–6m.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A.M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors in Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c., of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt. Rev. W. H. DeLancey, D.D., LL.D., Rt. Rev. A. Potter, D.D., LL.D., Rev. W. Berrian, D.D., Rev. F. L. Hawks, D.D., Rev T H Taylor, D.D., Rev. E. Y. Higbee, D.D., Rev. B. I. Haight, D.D., Rev. W. Morris, LL.D., Rev. J. Spencer, D.D., Rev. Wm. Walton, D.D.

Laymen.—Wm. H. Aspinwall, Esq., John J. Boyd, Esq., Messrs. D. Appleton & Co., R C Wetmore. Sept 25–6m$

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor,
No. 120 Bleecker street corner Wooster street.
mar 5–tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York.
CHRISTOPHER S. BOURNE,
FRANCIS BOURNE.
ja29–3m

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets, Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092 12

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 116 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1852–3.

President: GEORGE L. WILLARD, Montague street, near Clinton.
1st Vice President: Alfred G. Stevens, 43 Fulton street.
2d " " Frederick W. Welchman, 5 Douglass street.
Corresponding Secretary: George Hall, 291 Fulton street.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: T. D. Miggs, Cumberland street, near Atlantic.
Trustees: Wm. W. Russell, Dan Marvin, B. J. Hathaway, M. H. Hyde, Henry G. Nichols, W. H. Beare, Charles H. Birney, A. Flower, F. A. Paddock, P. Donaldson, J. Blackmore, M.D., J. B. Pentreath, Geo. W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 9 Spruce street (up stairs), New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

mar1–p JOHN HECKER, Proprietor.

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